# Ethnic Identity and Culture in Foreign Language Motivation

## EFL for Kurdish and Arabic Students in Iraqi Higher Education

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# Ethnic Identity and Culture in Foreign Language Motivation: EFL for Kurdish and Arabic Students in Iraqi Higher Education

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2014

When words become unclear, I shall focus with photographs. When images become inadequate, I shall be content with silence.

*Ansel Adams*

Everything we hear is an opinion, not a fact. Everything we see is a perspective, not the truth.

*Marcus Aurelius*

Declaration of Authorship

The work contained in this thesis has not been previously submitted for a degree or diploma at any higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

DEDICATED TO

MY MOTHER,
THE MEMORY OF MY FATHER & BROTHER ,
MY FAMILY,
MY WIFE
AND MY SONS “ARIAS & DARIAN”

## Acknowledgements

First of all, I thank God Almighty for blessing me with the strength and patience to complete this arduous work. I am also greatly indebted to so many people for their help and support throughout the last four years and even before that. Although it will not be possible to mention all of them in the limited space available here, I sincerely thank them all.

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# Abbreviations

| | |
|---|---|
| BASP | Ba'ath Arab Socialist Party |
| KRG | Kurdistan Regional Government |
| WWI | The first world war |
| RI-ME | Republic of Iraq - Ministry of Education |
| USA / US | United States of America / United States |
| UK | United Kingdom |
| UN | United Nation |
| UNESCO | United Nations Educational, Scientific and Cultural Organization |
| EFL | English as a foreign language |
| ESL | English as a second language |
| SLA | Second Language Acquisition |
| ELF | English as a lingua franca |
| AMTB | Attitude/Motivation Test Battery |
| IM | Intrinsic Motivation |
| EM | Extrinsic Motivation |
| FTP | Future Time Perspective theory |
| SDT | Self-determination theory |
| PSI | Personality Systems Interaction theory |
| WTC | Willingness to communicate |
| ANOVA | Analysis Of Variance |
| L1 | First language (mother tongue) |
| L2 | Second language |
| NNS | Non-native speakers |
| NS | Native speakers |

# Chapter 1: Iraq: The Formation and General Knowledge

## 1-1 Introduction

In this chapter, a brief historical, geographical and societal background on Mesopotamia and the territories that constitute Iraq today will be used to contextualize the focus of the thesis, particularly the question of the educational system in modern Iraq. As will be discussed in detail later, Iraq moved through various periods of political transitions and its historical backgrounds have affected the structure of its society in many different ways. Consequently, the conflict between Iraqi components that have emerged in the past decades and the process of educational development has been influenced by these eras of struggle. Moreover, in this chapter the historical background could be also the general picture to clarify how the Iraqi national identity structured and how Iraqis struggle to recognize themselves as one nation without any division of sectarian group. Therefore, both political and educational transmission processes among two different factions in Iraq: Kurds and Arabs will be discussed. This is undertaken in order to understand the process of modernization among them, also as a starting point to shed some light on others elements such as identity and culture which will be considered in the following chapters.

## 1-2 Historical Background

The country now known as Iraq gave rise to the world's earliest civilizations, including Sumer, Akkad, Assyria and Babylon. After the demise of these civilizations, in the sixth century BC, the area became part of the Persian Empire. Later, in 539 BC, it was conquered by the Greeks and remained under Greek rule for nearly two centuries. The Persians, however, regained control and dominated the area until Arab Muslims flooded the region. This occurred in the seventh century after the Muslims had defeated the last Persian Empire, the Sassanids. Since then the area was ruled by various Muslim dynasties, including the Umayyads and Abbasids. The latter, in 762, established Baghdad as the capital of their empire. Under Harun al-Rashid (r. 786-809), an Abbasid caliph, and his son al-Ma'mun (r. 813-833), Baghdad was a city where rational and philosophical thinking was encouraged and flourished. Although short-lived, the period is remembered as a "golden age" by most Muslims, especially Sunni Arabs (see Hamdi & al-Najar 1952: 82; RI-ME 2003: 76, 84, 93-

96).[1] In 1258 the Mongol invasions ended Abbasid rule. Later, most of these territories came under the control of the Ottoman Empire (r. 1300-1922) and remained under Ottoman administration until the British occupation in the early years of the twentieth century.

The modern state of Iraq was created by the British colonial administration early in the twentieth century. British interest in Arabian Mesopotamia dated back to the nineteenth century (Ireland 2004, p49). At the outbreak of WWI, the Ottoman Empire sided with Germany. Britain perceived this as a threat to its interest in the Far East, especially India. Consequently, it sought to establish some control over Mesopotamia in order to protect its communication routes and the newly discovered oil fields at the head of the Persian Gulf in Kuwait and the province of Khuzestan in Iran. To keep the Ottomans away from the oil fields and linking routes to India, Britain decided to invade Basra, located at the head of the Gulf (Marr 2004, p22). From there the British launched a gradual campaign to invade the whole of what is now known as Iraq by 1918, which it accomplished just before the end of WWI. The British further decided that the new state of Iraq should be ruled, under British mandate, by Prince "Faysal ibn Hussein" of the Hashemite house of Hijaz. Consequently King Faysal I ascended the throne of Iraq on 23 August 1921 under the watchful eyes of the British army. The 1930s was a particularly turbulent decade for Iraq, with many ethnic uprisings and several factions competing over power. Between 1936 and 1941 Iraq experienced seven military coups. But Iraq remained under British military occupation for the remainder of the Second World War.

In 1945, Iraq participated in the founding of the Arab League and joined the United Nations. However the military coup by General 'Abd al-Karim Qasim On 14 July 1958, massacred King Faysal II and the royal family in Iraq. The monarchy was abolished and a republic was proclaimed. In February 1963, Qasim's regime was overthrown by another military group led by Colonel 'Abd al-Salam 'Aref and members of the Iraqi Ba'ath Party. Seven months later, 'Aref expelled the Ba'athists from the government. 'Aref was killed in a helicopter crash in 1966. His brother, General 'Abd al-Rahman 'Aref, assumed office, only to be overthrown in another coup in 1968 by General Ahmad Hasan al-Bakr, who restored the Ba'ath Party to power. With ruthless purging of its opponents, the Ba'ath regime soon consolidated its control over Iraq and embarked on a process of modernization and ideological indoctrination.

[1] RI-ME is an abbreviation refers to Republic of Iraq - Ministry of Education, which is used in this thesis.

Al-Bakr stepped down as president and was replaced in July 1979 by Saddam Hussein, who promptly began purging the Ba'ath Party of his opponents and potential contenders. Iraq invaded Iran in September 1980, starting a war that dragged on for eight years and cost both sides dearly. Iraq then invaded Kuwait in 1990, only to be removed by a multinational military force the next year. The ensuing Kurdish and Shi'a rebellion was crushed by the Iraqi military. Saddam Hussein remained in power for another decade. However, on 19 March 2003 a joint US–British force began an invasion of Iraq. The Ba'ath regime collapsed with the capture of Baghdad on 9 April 2003 (Abdi, 2008, p8, 9). The post war political situation made Shii'a to be one of the powerful components in Iraq. This new dominance of new rule of Iraqi Shii'a component blaze a trail to fold the role of Sunnis in the political arena, which remained in power for many centuries (Noorbaksh, 2008, p53, 58).

## 1-3 Iraq: Geography

Iraq, formerly known as Mesopotamia (from the Greek meaning "the land between the two rivers [Tigris and Euphrates]"),[2] is a country in the Middle East. It shares borders with Kuwait and Saudi Arabia to the south, Jordan to the west, Syria to the north-west, Turkey to the north, and Iran to the east. It has a very narrow section of coastline at Umm Qasr on the Persian Gulf (see Map 1). Iraq is now officially known as the Republic of Iraq, but until 1958 it was known as the Kingdom of Iraq. It occupies 434,924 square kilometers, and in 2009 its population was estimated to be 28,945,657 (CIA, The World Factbook 2009). The British created Iraq from the former Ottoman provinces of Baghdad, Basra and Mosul. Under the Ottomans each province was ruled by its own separate administration, each by a governor, and had little in common with the other two. The province of Basra enjoyed strong ties to lands throughout the Persian Gulf (Walker 2003, pp29-40), and the Arabs in the northern province of Mosul were closer to the Arabs in Syria than to those in the middle and southern parts of Iraq. This was the case even during the first years of the monarchy (Batatu 2004, p43). In brief, the people of Baghdad knew little about the people of Basra and Mosul and the people from the latter provinces knew even less about Baghdadis (al-Husri 1967, p46). The population of the coastal province of Basra consisted mainly of Shi'a Arabs, and the central province of Baghdad was dominated by Sunni Arabs. However, the northern province, centered on Mosul was predominantly Kurdish, with pockets of Arabs, Chaldo-Assyrians and Turkmen (Marr 2004, pp21-26; Tripp 2002, pp40-58).

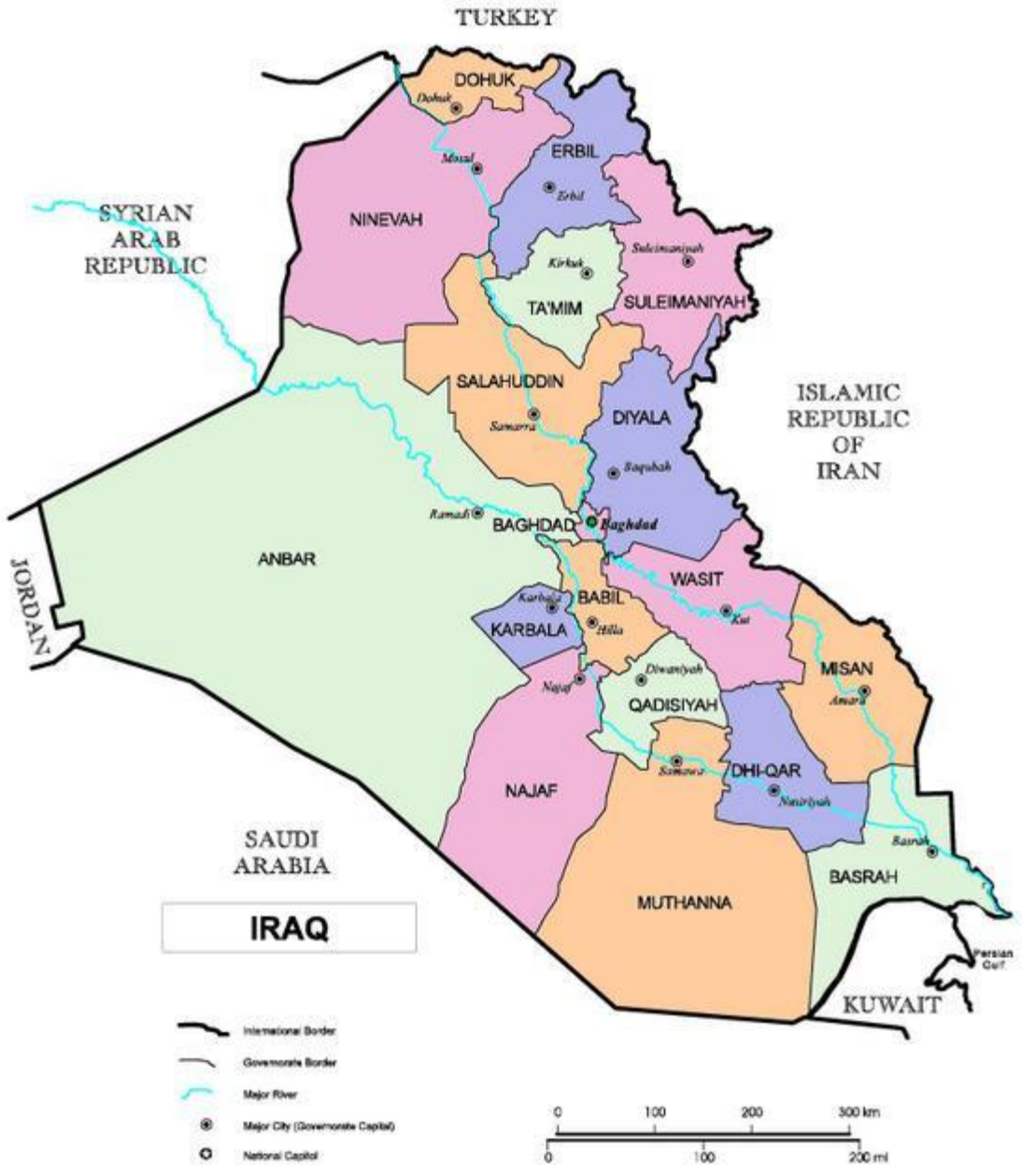
[2] See British Museum, viewed 01/07/2007, <http://www.mesopotamia.co.uk/geography/home_set.html>.


Map 1 - The Middle East

(http://www.lib.utexas.edu)

The British divided the three Ottoman provinces for administrative purposes into fourteen provinces. From 1968 to 1976, the Ba‘thist regime carried out several administrative reorganizations, for political rather than administrative reasons. Consequently, four new provinces were created. Before the US and its Allies invaded in 2003, Iraq was divided administratively into eighteen provinces. They were al-Anbar (Rumadi), Basra, Muthanna (Samawa), al-Qadisiya (Diwaniya), Najaf, Erbil, Suleimaniya, Kirkuk (al-Ta'mim), Babil (Hilla), Baghdad, Dohuk, Dhiqar (Nasiriya), Diyala (Ba‘quba), Karbala, Maysan (Amara),

Ninawa (Mosul), Salah al-Din (Tikrit), Wasit (Kut) (see Map 2).[3] At the present moment this division is still valid, but the three Kurdish provinces of Dohuk, Erbil and Suleimaniya and several districts in Mosul, Kirkuk, Diyala and Salah al-Din provinces are all ruled either directly or indirectly by the Kurdistan Regional Government.




Map 2 – Iraq

(http://www.goalsforamericans.org)

[3] The names in the brackets are the names for the centre (capital) city of the province. If only one is mentioned that means the name of the centre of the province and the province is identical. Note that different spellings for the Iraqi cities and province are sometimes used by different sources.

Iraq's economy was based almost exclusively on agriculture until the 1950s but, after the 1958 revolution, economic development was considerable. After the nationalization of the oil companies, oil revenues almost quadrupled between 1973 and 1975; until the outbreak of the Iraq-Iran War, Iraq's economy was dominated by oil production, which in recent decades has provided about 95 percent of foreign exchange earnings.[4] Both oil production and economic development declined after the start of the Iraq-Iran and the First and Second Gulf Wars. Consequently, the economy has continued to face serious problems, including a huge foreign debt, which has accumulated since the early 1980s largely due to heavy war expenditures and continued high military spending (Encyclopædia Britannica 2009).

## 1-4 Iraq: Ethnic and Religious Diversity

Iraq is shaped by a number of religious, cultural and ethnic forces. A precise statistical breakdown is impossible because of likely inaccuracies in censuses and government data. Most sources agree that at least 95 percent of the population adheres to some form of Islam. The remaining approximately 5 percent consists of Christians (Chaldo- Assyrians and Armenians), Yazidis (ethnically Kurds), Mandaeans, and a small number of Jews.[5] Ethnically, Arabs are the largest group, with 75 percent of the overall Iraqi population. The Iraqi-Arabs are predominantly Shi'a (they make up nearly 75 percent of the Iraqi-Arab population and 55 percent of the total population). The Shi'a-Arabs, although predominantly located in the south, are also in the majority in the capital Baghdad, and have communities in most parts of the country. Nevertheless, the Sunni-Arabs account for nearly 25 percent of Iraqi-Arabs and around 20 percent of Iraq's population (The Library of Congress 2006, p7; Bureau of Democracy Human Rights and Labor 2002). Geographically they are concentrated in the mid-west and north-west of the country. There are only two Sunni-dominated provinces: al-Anbar and Salah al-Din. The other provinces where they are numerically strong are Ninawa, Baghdad, Diyala and Kirkuk. The Sunni-Arabs were the majority in the capital city Baghdad until the late 1950s, when they were overwhelmed by the Shi'a-Arabs (Batatu 2006).[6]

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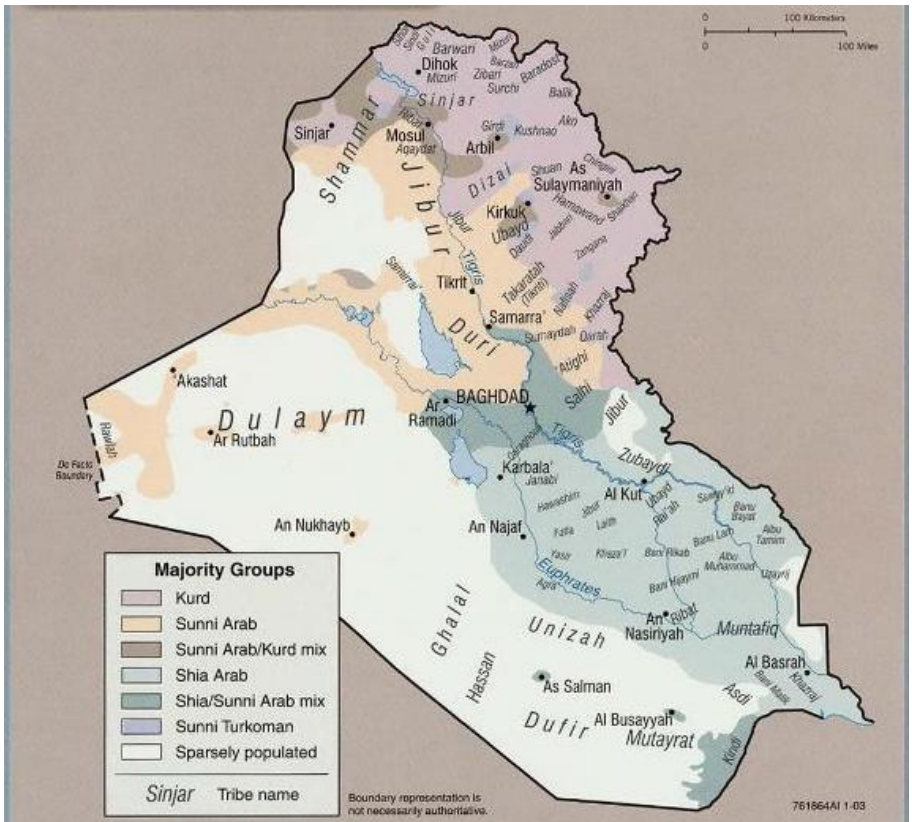
[4] Iraq's Gross National Income (GNP) in 1967 was 745.2 million Iraqi Dinars (ID), and Gross Domestic Product (GDP) was 937.7 million ID. By 1982, GNP and GDP had increased to 12,334.6 and 5,374.5 million ID (Farouk-Sluglett & Sluglett 2001, p232).

[5] Most Jews were forcibly removed to Israel in the early 1950s.

[6] It is worth mentioning that the Shi'as became a majority in Iraq only during the nineteenth century because at that time most of the country's nomadic Arab tribes settled and became farmers around the existing major Shi'a centers (Nakash 2003).

The Shi‘as though predominantly Arabs, also include Turkmen and Faili-Kurds. The Kurds, the second largest ethnic group (approximately 20 percent of Iraq’s population), are mostly Sunnis. They reside in the uplands of the north-east of the country. Turkmen are the third largest ethnic group. They are spread around the country, especially in major city centers of Kirkuk, Erbil and Tala‘far (see Map 3).[7]




| Ethnic Group | Estimated Population | Also Found In | Religion | Language |
|---|---|---|---|---|
| Arabs | 16 to 20 million | Throughout North Africa and the Middle East, Iran | 65-80 percent Shia, 20-30 percent Sunni, less than 5 percent Christian | Arabic (Iraqi dialect) |
| Kurds | 3.6 to 4.8 million | Turkey, Iran, Syria, Armenia, Georgia, Azerbaijan | Mostly Sunni, Shia, and Yazidi minority | Kurdish |
| Turkomans | 300,000 to 800,000 | Related to other Turkic peoples in Turkey, Azerbaijan, Iran, and Turkmenistan | Primarily Sunni | South Azeri Turkish |
| Others | As many as 1 million | Mostly Christians, Iranians, and other groups found in the Middle East | At least 50 percent Christian; Shias, Sunnis, and members of other religions account for the balance | Mostly Arabic, some Persian and other languages |

Map 3 - Iraq: Ethno-religious Groups

(http://usiraq.procon.org)

[7] It is difficult to find accurate figures of the ethnic and religious distribution in Iraq. Hence, percentages rather than numbers are used.

The ethnic and sectarian divisions of Iraq's population as well as the historical roots of those divisions are important for understanding the complex situation that is found in present day Iraq. Therefore a brief background is presented here. Shi'ism, one of the main sects of Islam, emerged during the early days of Islam, following the death of the Prophet Muhammad in 632 AD. The division among Muslims occurred on the issue of a successor to the Prophet. The process caused great harm to the unity of the community and led to a major rift within Islam, a hostile division that continues to this day. One group (known as Sunnis since then) advocated the idea that the successor should be an elected member of the Qurayish tribe (the Prophet Muhammad's tribe). The Sunnis argue that the Prophet deliberately refrained from appointing a successor and left it to the community leaders to decide on a successor based on *Shura* (consultation).

Accordingly, they approved the succession of Abu Bakr as the first Caliph. On the other hand, the other group (known as Shi'as) believed that Muhammad appointed Ali (his cousin and son-in-law) as his successor during his last pilgrimage in 632 just before his death. They also advocated the idea that a successor should be a member of Muhammad's family (*ahl al-Bayt*).[8] The Shi'a-Sunni antagonism reached a peak after the establishment of the Safavid dynasty (r. 1502-1722) in Iran and its adaptation of Shi'ism as the state religion.

Historically, southern Iraq has been a stronghold of Shi'ism. The major cities of Basra, Karbala, Najaf, Kufa and al-Kadhimiya (today a suburb in Baghdad) emerged as learning and cultural centers for Shi'as. In addition, Karbala and Najaf became destinations for Shi'a pilgrims because both cities hold major Shi'a shrines: Imam Ali and Imam Hussein. Since the disappearance of the twelfth Shi'a Imam, al-Mahdi, in 874, the leadership of the Shi'a community has historically been held by religious clerics. This arrangement led to the development of a kind of institution called *marja'iya* (senior religious leadership), which provided a strong sense of cohesion (Marr 2004, p14). The Iraqi Shi'a Arabs (hereafter the Shi'as) constitute the majority of Iraq's population. Unlike the Shi'as, Sunni religious communal identity is less developed. In Iraq, the Sunni Arabs (hereafter the Sunnis), enjoyed supremacy during the Umayyad and Abbasid dynasties. This position lasted until the collapse of the Ottoman Empire and even after the formation of modern Iraq.

The other large ethnic group in Iraq is the Kurds. The earliest trace of them is found on a Sumerian clay-tablet, of the third millennium B.C., on which "the land of "Kar-da" or "Qar-

[8] For details on the early debates between Shi'as and Sunnis see (Black 2001, pp14-16; Kirmanj 2008, pp49-50).

da " is mentioned. This “land of Karda" adjoined that of the people of Su, who dwelt on the south of Lake Wan, and seems in all probability to have been connected with the “Qur-ti-e,” who lived in the mountains to the west of the same lake. The next appearance of the root found in the “Kardukhoi” of Xenophon. According to Xenophon, these “Kardukhoi” lived as far north as the Centrites (Bohtan) River. The letters of “kh” in ending of “Kardukhoi” is apparently an Armenian plural ending of “Kardu,” for Xenophon writes that he learned the name of the tribe from an Armenian. Also the older scholarship believed that the modern Kurds were direct descendants of the “Kardukhoi.” This view was based on the similarity of the names, the obvious geographical relationship, and the fact that Xenophon's description of the “Kardukhoi” as wild mountain tribesmen not recognizing outside authority matches the habits of the Kurds as recorded in later histories (Limbert, 1968, p44).

Minorsky, on the other hand, claims that the Kurds’ ancestors stem from the Bokhtans. The Bokhtans are a populace that originated near the Tigris River, in present day Iraq. Minorsky also states that the dialects of Kurdish were heavily influenced by the language of the Medes (Friend, 1985, pp12-13). Amir Hassanpour (1992) agrees with the hypothesis of the Kurds descending from Medes in his dissertation (Hassanpour 1992, p49). However, the view that the Kurds descended from Mede has been dismissed by the Kurdish scholar D. Rafida , and through the conclusions of her PhD. thesis she pointed out: “The Medes are not the descendants of the Kurds as the majority of Kurdish scholars thought, but they are a group appeared in the first millennium BC, and they enriched in the land of Kurdistan, and they affected and melted among Kurdish community throughout the history. Therefore, the Kurds are the oldest root, but the Medes have left their influence on the demographics of the Kurdish community until now” (Al-Qaradaghy, 2008, p171).

Regarding their language, Kurdish is spoken approximately by forty million people living mainly in Turkey, Iran, Iraq and Syria. Kurdish is a member of the Indo-Iranian branch of the Indo-European languages. It is regarded as a northwestern Iranian language. In 1919 when Kurdish became the language of instruction in public schools in Kurdish areas the Kurdish modern literary tradition also began in Iraq. There is today a rich and flourishing literature in Iraq, where Kurdish intellectuals have established a Standard Literary Kurdish essentially based on Sorani dialect. The same dialect has also been adopted and used by the Kurds in Iran since the 1940s, though it was suppressed during the years 1947 to 1979 by the government. According to Wikipedia (2010) the Kurdish language has two standardized versions, which have been labeled ‘Northern’ and ‘Southern’. The northern version, commonly called Kurmanji, is spoken in Turkey, Syria and northern part of the Kurdish-

speaking areas of Iraq and Iran, and it accounts for a little over three-quarters of all Kurdish speakers. The central version, commonly called Sorani, is spoken in the west of Iran and much of Iraqi Kurdistan.

The first classification of the Kurdish dialects was prepared by Sharaf Khan Bedlisi (1543-1603)[9] who divided Kurdish into four dialects of Kurmanji, Goran, Lur, and Kalhor. Based on this categorization Taufiq Wahby[10] provided another classification earlier in the twentieth century. Wahby divided Kurdish into three main dialects. These were Kurmanji (northern and southern), Gorani, and Luri. Nabaz (1976) believes that there are four dialects and following him Kurdish dialects are usually put into three main groups: northern, central, and southern.

Roughly speaking northern Kurdish, often called Kurmanji, is spoken by the Kurds in Turkey, Syria, in Iraq to the north of the Greater Zab River and in some northern parts of the Kurdish-speaking areas in Iranian west Azarbaijan. The central dialect of Kurdish, generally referred to as Sorani, is spoken in Iraq, in the Iranian province of Kurdistan and in southern parts of Iranian west Azarbaijan. It is written in an adapted version of the Arabic alphabet. In the twentieth century written Sorani has had more opportunities to develop than Kurmanji, and a rich modern literature now exists in this dialect. In this paper the word Kurdish refers to Sorani for this is the standard dialect among the Kurds in Iran and Iraq. The southern dialect of Kurdish includes the Kurdish of Kermanshah and its neighboring Kurdish areas within Iran and Iraq (Rahimpour & Dovaise, 2011, p74).

The name "Kurdistan" did not appear until the time of the Seljuqs in the twelfth century. Kurdistan means the land of the Kurds and this comprises an area of some 550.000 square kilometers. The Kurdish population has been estimated at between 25 and 40 million. The Kurds constitute the majority of the population in their homeland. Kurdistan is divided between/colonized by Iran (8 million), Iraq (5 million), Syria (1/2 million) and Turkey (18-20 million); there are 1/2 million Kurds in the former Soviet Union (Hassanpour & Others, 1996,

[9] Sharaf Khan Bidlisi was born in February 25, 1543, in the Garmrood village in central Iran, between Arak and Qom. He was a medieval Kurdish emir and a politician from the Emirate of Bitlis, and at a young age he was sent to the Safavid's court and obtained his education there. Bidlisi known as historian, writer and poet more that as a politician, and he is the author of the book "Sharafnama" the most important work on medieval Kurdish history, which is written in 1597. He died in his own principality (Emirate of Bitlis) in 1603 at the age of 60, and left over thousands of writings. (http://en.wikipedia.org/wiki/Sharaf_Khan_Bidlisi)

[10] Taufiq Wahby (1891-1984) was a prominent Kurdish writer, linguist and politician. He first served in the Ottoman army as a colonel, but after the creation of Iraq by the British in 1920, he became an influential officer in the new Iraqi army. He also served eight terms in ministerial posts in the Iraqi government. He was instrumental in the design of a new Kurdish alphabet based on modified Arabic letters. Taufiq Wahbi also engaged in research concerning Yazidis and their religion. (http://en.wikipedia.org/wiki/Taufiq_Wahby)

p368). The Kurdistan is equivalent to the size of France, it included the Anatolian plain, the jagged ridge of the Zagros Mountains, and the immense Mesopotamian plain. Although the Kurds have inhabited the area for more than 4,000 years, they do not belong to a specifically designated Kurdish state. In 1514 Kurdistan was divided between the Ottoman and Persian Empire following the battle of Chaldiran. At the end of world I (1920-1923) Britain and France further redefined the political contour of the Middle East by dividing Ottoman Kurdistan among Turkey (43% of the total area of Kurdistan), Iran (31%), Iraq (18%), Syria (6%), and former Soviet Union (2%). The Kurds in the former Soviet Union (Armenia, Azerbaijan, and Georgia) passed into that area when territories were ceded by Persia from 1807-1820 and by the Ottomans in 1878 (Meho, 2001, pp3-4).

After the 1991 uprising, the Kurds obtained Semi-independence in northern Iraq. This situation continued until the Iraqi regime fell in 2003. At this time Kurdistan attained official recognition for its partial autonomy, and crucially allowed the Kurds time to practice for a recognized and more durable self-determination after many centuries of being under occupation. (International Affairs, 2010, pp1345–1359).

## 1-5 The System of Education in Iraq: The structure and the chronological relevance

The Iraqi and Kurdish regional government plays a major role in education. The Ministry of Education is responsible for pre-school, primary and secondary education; higher education falls under the Ministry of Higher Education and Scientific Research. The current pattern of formal school system starts with two years in kindergarten. It is of two years and caters to children aged 4-5. The Pre-school education is not compulsory. Then, followed by the other three basic levels, namely primary, intermediate, and preparatory. The primary level, where six-year old children are first enrolled, lasts six years covering the age group (6-11). It is a compulsory level since compulsory education was first introduced in 1976 and enforced in 1978-1979. Then, Secondary education extends over six years for the age group 12-17 and comprises two stages, each lasting three years: intermediate education, leading to the Third Form Baccalaureate (or certificate of intermediate studies). The preparatory education is leading to the Sixth Form Baccalaureate. Preparatory education is divided into-two streams (science and arts) staring from the first year as there were before started from the second year but when the framework of the new educational philosophy finalized in 2008, the

Ministry of Education decides that the two streams should be started from the first year of preparatory level (Abbas, 2012).

At the end of studying in secondary stage, students have to pass the national examination in order to be admitted to tertiary education. Admission to higher education in Iraq is granted to students with a Secondary School Certificate or the Certificate from one of the Vocational Secondary (Technical) Institutes.11 Regarding the study at a higher education level, Iraq has two kinds of higher education institutions; technical institutes and universities. The technical institutes provide higher professional education in two variants: 2-year programs that lead to a Technical Diploma and 4-year programs leading to a bachelor's degree. Universities provide bachelors, masters and Ph.D. programs, leading respectively to bachelors, masters and Ph.D. degrees. Iraq has state universities and private universities. The language of instruction in higher education is Arabic for Arab areas and Kurdish for Kurdish area, except for the faculty of medicine and the engineering faculties where the language of instruction often is English. Final theses and doctoral theses are written in Arabic, with an abstract in English. Although the academic year runs from September until June, some specialist higher education institutions run from October until September. The school/study week runs from Saturday until Thursday morning. University examinations are conducted in June, with supplementary exams in September. (Country Module, 2012, pp3-12).12

Historically, in early days before Islam was established there were two types of education following two media of language, namely Christian using Aramaic and Pagan using Arabic. With the advancement of the new religion, the stress was naturally on the language of the Qur'an, Arabic, which over time ousted Aramaic. Christianity was first preached in Mesopotamia and Iraq at the time when the Parthians were the rulers (Ishäk & Rufail, 1955, p69). Aramaic was then the medium of instruction. It was taught in the Christian school at all levels, Elementary, Primary and High. This language was governed by strict rules and regulations and syllabuses. Young Christians were sent on scholastic missions to Rome and Greece to specialize in sciences and on their return home they taught in their schools. Logic, poetry, geometry, music, astronomy, medicine, theology, philosophy, and other subjects, were studied in the Christian schools and colleges that were found all over the country (ibid, p39).

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[11] Vocational Secondary (Technical) Institutes in Iraq provide programs in specializations such as nursing, obstetrics, social work, the fine arts and for jobs in the police and air forces. The level of these Certificates is the same as that of the Vocational Baccalaureate, and therefore also allows admission to higher education.

[12] For more details please see (www.nuffic.nl/en/files/…/country-modules/country-module-iraq.pdf)

In Kurdistan, the education was basically the same as other ancient nations surrounding it, because the Kurds historically, geographically, religiously and linguistically associated with those ancient nations (e.g. Persians). Those nations inhabited the Kurdish territory by occupation or were merely a part of their regions population in the past era. More clearly if we take the ancient Mede for instance as D. Rafida and the other scholars asserted, until now their influential effects on Kurdish people remain, even though some other Kurds consider themselves descended from them (Al-Qaradaghy, 2008). Subsequently, as for education, we can find a similarity between Kurds and Medes, but there was no system of education. In this regard, the education was considered to begin in the fifth (some say the seventh) year and continue until the twenty-fourth year. Up until the seventh year the child was left entirely in the hands of the women of the household. From the fifth year, Herodotus says, the public instruction of boys began; it does not appear that the women had any instruction save domestic training. This, however, from Strabo[13] and the general evidence of antiquity, we know that the boys of the higher classes were brought up together under men of gravity and reputation at the Court of the king and also at the lesser court of the great nobles. In these central and departmental schools they were trained in shooting with a bow, riding and the use of the javelin, and other exercises. In the course of this instruction great attention was paid to their education in truthfulness, justice and self-control. The teachers and superintendents of the boys, it was said, were men above fifty years of age, who, by their example may serve as a role model for the youth. In such schools there was anticipated the mediaeval notion of chivalry. Plato, in his Alcibiades speaks of the instruction of the sons of the kings in the wisdom of Zoroaster as well as in justice, temperance and courage.

Prayers and the holy doctrines of the priests were learned (doubtless from oral teaching) and at approximately fifteen years of age the boys were invested with the holy girdle (made out of seventy-two threads of camel hair or wool and never laid aside day or night, as a protection against the Devas or evil spirits) with many ceremonies. The object of the publicity of the education doubtless was, by bringing everything into the broad light of day, to withdraw youth from all those influences which could be hurtful to morality and decency of conduct and for which privacy and separation from their elders could give opportunity. The Semitic races were religious and devout. Their religions were their political and social bonds. But they were all characterized by a subjection of the spirit of man to the divine power-a power, that was not always of very humane attributes.

13 Strabo (Greek: Στράβων; 63/64 BC – ca. AD 24) was a Greek historian, geographer and philosopher.

This is all that can be said, with even an approximation of accuracy, about the educational machinery of the Persians (including Mede and the others nation). Education was only for the well-to-do. Probably only the leading tribe of the Pasargadae participated in the national training. All others would be dependent on domestic life and tradition. The Persians were not a literary people and school education in the Hellenic sense was impossible (Laurie, 1894, pp137-139).

During the Islamic Period, Iraqi Arabs were being lectured on religious themes in mosques "to learn texts of the Holy Qur'an and other religious subjects"(Al-Amin, 1984, p106). Much emphasis was placed upon the education of the individual. This stress on education culminated in the Islamic Abbasid Caliphate when "in A.H. 457 (A.D. 1065) the building was begun of the famous college, known after the vizier as the 'Madrasat Al-Nizamiyah', or Nizamiyah College. This was one of three great schools, and became the most famous of them all (Levy, 1977, p192). On the other hand more information about the Kurds is available after the Islamic conquest of the Seventh Century AD. Arab records are able to shed more light onto the historical and linguistic background of the Kurds. The Kurds during the Seventh Century converted to Islam and were introduced to the Arabic language in the form of the Islamic holy book, the Qur'an. Due to the belief that God's word was not to be altered, the Qur'an was not permitted to be translated into any other language. Today, it is still frowned upon to translate the Qur'an. In addition, all matters related to Islam were spoken or read strictly in Arabic. Islam however created opportunities for Kurds in literacy and power. Through religion, Kurdish men were trained to become religious teachers. Kurds were also able to climb up the ranks of religious clergy from the Seventh until the Twelfth Century AD (Hassanpour, 1992, p50).

Under the Ottoman Empire mandate Education in the Middle East, including both the Arabic and the Kurdish area, was dominated by the Islamic tradition of religious and classical learning until the nineteenth century. The elementary school curriculum was based on memorization of the Koran, while reading and writing received secondary emphasis. Higher education was only available to a small minority and was concerned largely with Islamic law and mastery of classical Arabic. The Christian and Jewish communities maintained their own schools, with a comparable emphasis on religious training.

The first attempt to build a parallel education system to the strictly religious schools was made in the second half of the nineteenth century under Ottoman rule. An ottoman education law of 1869 provided for a minimum compulsory schooling of four years from the age of 7. This was only to be fully implemented in the centre of the Ottoman Empire; yet modern

schools were set up in urban areas all over the empire, including what was later Iraq. The new schools were basically elementary and secondary. Elementary was a four-year lower education, followed by the "school for the adolescent". The secondary stage was a preparatory school, which led to the upper secondary. This, in turn, led to higher schools of technical and teacher training. The education had a military element but was on the whole a public and academic one (Rasmussen, 1999, pp24-25)

When the British mandate started in 1917, the British authorities begun to recognize the educational system that the Ottoman Turk had established on the basis of the European, chiefly the French, model. One change was in the medium of instruction, which had formerly been in Turkish. According to an official report "Arabic, or the local vernacular in places where Kurdish, Turkish, Persian or Syrian (Assyrian) was spoken, was adopted as the medium of instruction.

According to this principle of "teaching in the vernacular," Kurdish was used as a medium of instruction only at the primary school level, while students were also taught the Arabic language so that they might continue their education in this language. In spite of continued protest by the Kurds, who demanded the use of Kurdish on all education levels, various Iraqi regimes refused to allow secondary education in the language until the 1970s (Hassanpour 1992, p306).

After the kingdom established in Iraq in 1921 and with it a formal national government, remarkable advances in education were made. The number of elementary schools rose to 336 and secondary schools to 22; the education budget more than doubled. The education system as a whole was harnessed to the idea of Arab nationalism, which has been the case ever since. At this stage, serious efforts were put into the training of teachers. Modern trained teachers were considered a major precondition for building up a national education system. Teacher-training colleges were set up for both men and women, and for urban as well as for rural teachers. But in Kurdistan the Iraqi governments have always neglected the educational system. The rights accorded to the Kurdish area, included the right to Kurdish as an official language and as a language of instruction in school, were only implemented to a very limited degree, as the region suffered from financial neglect and discrimination from Baghdad. Up until the 1950s, there were only some 230 schools operating in the area, which accounted for approximately one-quarter of Iraq's population at the time (Rasmussen, 1999, p25).

Following the recognition of the republic system after successful military coup in 1958, Iraq succeeded in getting a share of its oil about 45% from the foreign oil companies, which were in control of the Iraqi oil. That share facilitated great economic and social changes,

including the development of education. Since then, the Iraqi society has started a new period of the spread of education and commencing scholarship programs by sending students to different institutions (Issa & Hazri, 2010, p361). But once again the new Iraqi government promised the Kurds access to state funding for a school system in their own language, and a national effort to stamp out illiteracy. However, as relations between government troops and the Kurdish party deteriorated, much of this was never implemented. Instead Kurdistan became the stage for a prolonged struggle between government troops and Kurdistan resistance, a struggle that was to last throughout the 1960s with grave consequences for education. By 1969, it was reckoned that 80 percent of the Kurdish population was still illiterate (Rasmussen, 1999, p20)

In 1968, the Ba'ath Arab Socialist Party (BASP) came to power. They started to establish a new political agenda to manipulate the educational system and convert it into a major instrument of oppression. In the 1980s, university professors, teachers, and students were obliged to join the BASP and were gradually indoctrinated by Saddam Hussein's ideologies through weekly meetings. A new approach of "banking education," for both school material and Saddam Hussain's speeches and writings, was applied and practiced in Iraqi classrooms. Saddam Hussain's texts became the core mandatory material for students to learn. Students on all levels, from pre-K to post-graduate, had to learn by heart (rote memorize) all, or most, of these essays and lectures.

The new system of "banking education" created a new generation of Iraqi students with a fatalist perception of their situation, and it anesthetized and inhibited their creative power and intentionality of consciousness. A culture of silence was created, and later cultivated through employing thousands of Iraqi students and teachers as agents of the regime to spy on classmates, students' gatherings, co-workers, and professors. Hundreds of teachers and students lost their lives simply because they expressed their opinions or commented on a specific educational practice or policy in their classrooms (Marzouk, 2012, p262). According to Slattery (2006), hegemony (domination) in this sense is indoctrination and manipulation, and it can affect classrooms when a teacher does not encourage or allow students to question prevailing values, attitudes, historical interpretations, and social practices (Slattery, 2006, p38).

Also the oppression in Iraq was practiced as a hierarchy, with Saddam Hussein at the top and students and children at the bottom. Teachers fluctuated between the roles of being "oppressed" by the regime and being the "oppressors" of their students. In the words of Paulo Freire (1970), "the oppressed suffer from the duality which has established itself in their

innermost being." Under the rule of Saddam Hussein (1979–2003), Iraq was thrown into consecutive wars over three decades (1980-2003). After his invasion of Kuwait, Iraq was put under an embargo (1991–2003), which brought economic crisis to the country. The living conditions of the teachers and scholars deteriorated due to the situation that ensued. The vast majority of teachers and university instructors started tutoring their school students privately, and accepting gratuities, baksheesh, in exchange for passing scores. Thousands of teachers and university professors fled the country for better living conditions. Education in Iraq entered a dark age (Marzouk, 2012, pp262-263).

However, in Kurdistan this situation emerged in a different way. After gaining de-facto independence under international protection between 1991 till 2003, the Kurdish educators eventually created their own textbook materials. Therefore, they played this role in a pivotal fashion, creating educational materials which provided students under their way with a more radically variant narrative concerning modern Iraqi history than their cohorts in central and southern Iraq (Al-Tikriti, 2010, p354).

After the incident of 2003 and the fall of Saddam's regime, the US appointed Governing Council immediately started removing pro-Ba'ath Party material from the schools. Images and lines of text were blacked out. The curriculum is being reconstituted and more teachers are being rehired and trained. The Iraqi Cultural Office recently published a white paper on the strategy for higher education. Iraqis are taking charge of the education system and are attempting to institute reform. But significant damage needs to be reversed. Iraq's three decades of authoritarian government have resulted in the lowest literacy rate in the region. Iraq's adult literacy rate is 74.1% compared to 93.3% for Kuwait, 87.4% in Turkey, 77% in Iran. The concern is that even with the new curriculum it will not be sufficient to truly change the culture to one that fosters a democratic Iraq allied to the US. The potential exists that the Muslim Arab culture is at odds with western ideals. Not only is there a need to repair the damage done by Saddam, but the principles of Arab Islam culture also need to be addressed in order to determine the way forward (Rauch, 2009, pp7-8).

In Kurdistan, since 2003 the reforms to the system of education have been started by the Kurdistan Regional Government (KRG). And many changes have been achieved to recreate a modern system of education, especially after adopting a new system from a new system based on the Swedish model. Also, many private western schools have been established in the big cities, an occurrence which is new in the history of Kurdistan. According to the report from the United Nation (UN) Assistance Mission for Iraq (2008), the Kurdistan Region has taken significant steps to improve regional education standards. Hence, English language

classes in early grades and promoting creative thinking in classrooms have been incorporated into school curricula. Consequently, the educational reform among Kurdish inhabitants will be utilized as best practices for other parts of the country where there is a need for educational reform.

Also the draft referred to the enthusiasm that the Ministry of Education of KRG has about educational reform. Towards this endeavor, the United Nations Educational, Scientific and Cultural Organization (UNESCO) proactively assist with educational reforms in the region. Also in order to expand the cooperation of UNESCO with Kurdistan region, in 2007, UNESCO opened their office in Erbil the capital city of Kurdistan region. This contribution by UNESCO for curricular rehabilitation is adapted through sharing experience, expertise, and evaluation with the (KRG) Ministry of Education (Report - UN Assistance Mission for Iraq, 2008)

## 1-6 Historical Review of English Language Teaching

In the literature on language teaching and learning, the terms "second language" and "foreign language" are often used in an interchangeable manner. In Iraq, however, English is labeled as a "foreign language". This is due to the absence of the communicative functions of the language within the Iraqi context and its lack of official recognition in running the tasks of the government function.

The western missionaries played a key role in founding the bases for English language teaching in Iraq. In the mid-eighteenth and early nineteenth centuries, the Christian and Jewish minorities maintained their private schools. In some of these French and / or English were taught. The Carmelite order opened a well-known Latin school, St Joseph's school, in Baghdad in 1728. It was in these private schools a large number of Iraqis learned a foreign language that enabled them to serve in commercial houses and to carry on trade with the outside world, mainly Europe (Hakim, 1984, p47).

Hakim (1977) points out those American missionaries had been very active in the southern region of the country. They were reported, early in this century, to open their first school in the city of Basra. Shortly after, more American schools were opened, mainly in the capital Baghdad, and English was introduced as a compulsory subject within the curriculum (Ahmed, 1989, p17).

With the exertion of British influence after World War I, formal education was established in the Primary schools. Arabic became the medium of instruction instead of

Turkish. The teaching of English was urgently requested by inhabitants of the country. This question was first discussed by Dobbs (later Sir Henry Dobbs), the first Revenue Commissioner of Basra in his note on education written early in 1915 in which he decided "that English should be taught in the Primary schools." (Hakim, 1984, p47).

Also the British mandatory authorities, as Hakim (1977) comments, had their own schools opened in the year 1929 with English as the medium of instruction. As for other public schools throughout the country, English was firstly introduced into the urban schools only. The policy behind such a limitation of the teaching of English was to serve the objectives of the British local authorities. The following few years witnessed the introduction of English as an obligatory subject within the curriculum of all Iraqi schools.

Younis (1956) points out that the decision was to teach English during the last two years of the primary level, followed by three years at intermediate level and finally at the preparatory level which was a two-year period of study. Furthermore, there was much stress on the teaching of English at the tertiary education level.

The decision to teach English at all school levels had put a new burden on the shoulders of the Ministry of Education. The provision of qualified personnel to teach the subject became very demanding. Al-Asady (1982) mentions three sources for the provision of teachers of English. Firstly, some local citizens who had oral knowledge of English and who were known by their close relations with the British local authorities were asked to teach the subject. They were mostly lacking in good reading and writing skills. Secondly, some teachers of English were brought from India and other countries. Thirdly and finally, some Iraqi students abroad cut short their studies in response to orders from the Iraqi authorities and came back to teach the subject (Ahmed, 1989, pp17-18).

In general, the program was far removed from the social and educational needs of students, and there was little use made of audio-visual aids. The use of these aid was left entirely up to the initiative of the teacher (Al-Hamash, 1978, pp9-10) because the English Program was "textbook-bound," and the direct method (teaching through reading) was the main method used (Al-Hamash, 1973, pp10-22).

After establishing the higher education in Iraq, tertiary level English has become, at least in theory, the language of instruction in medicine, dentistry, pharmacy, nursing, engineering, science and veterinary science. In practice there is a transition to Arabic for at least some of the lecturing and most practical work in most of these fields, to the extent that the first years work in the college of Science, for example, is now officially conducted in Arabic (Hakim, 1984, p52).

However, in Kurdistan teaching English was under the same system as that determined by the Iraqi Government. Also using second language by the Kurdish inhabitants before creating the Iraqi Government was very common because Kurdish people were never allowed to use their language formally, due to the strict rules that were followed by the countries that invaded Kurdistan.

During the modern time of Ottoman mandate in Iraq, the Military Rushdi schools (1895) and Military Sultani schools were opened. There were two Military Rushdi schools in Iraq: one in Baghdad-central Iraq and the other in Sulaimanya-Kurdistan-northern Iraq. The medium of instruction throughout was Turkish. The languages taught in the former were Arabic, Persian and French, but in the latter, English was added.

Those cadets who completed their military education in Iraq were sent to Istanbul to join higher Military Institutions and graduate as officers in the Turkish army.

Thus through the only military secondary school in Baghdad, the young cadets were sent to Istanbul to join the military college. Towfik Wahby points out that in the first year of the military college, French was a compulsory language, in the second and third years of the college the students had to take Russian or German. Cadets with even registration numbers studied Russian and those having odd numbers studied German. Those who joined the navy took English.

During the British mandate in Kurdistan, the first syllabus for Elementary and Primary schools was published in 1919 by the Department of Education in Baghdad.

The Primary education system introduced in Iraq in 1919 was based on the dual system imported from Egypt where it was introduced for political, social and historical reasons which were non-existent in Iraq:

1-The Elementary school, a four-year course, found mainly in villages and rural areas in general. In these schools no English was taught.

2-the Primary school, a two year Elementary course with no English taught, followed by four-year Primary course with a generous allotment of English periods per week. These were offered in large towns.

Following this duel approach, a pupil who had finished his four year Elementary course could not move into a full Primary School in order to continue his secondary education. The student in the former school had no English at all whereas the one in the latter started learning English in the third year of his Primary education and the aim was to prepare the student for Secondary school.

English was one of the main subjects taught in the Primary schools, as measured by the number of periods per week allotted to it. Details of the "English syllabus, Aim and Instruction" were circulated (Hakim, 1977, pp61-62).

During the previous time before the liberation process in 2003, the school subjects were taught in Kurdish, and the education system has been rebuilt from scratch. A younger generation has grown up speaking Kurdish but little or no Arabic. And the English was taught at the fifth year of primary school - aged 10-11 - with one hour per a week. (The Guardian, 2004). After the liberation, bringing and adopting new system of education from some European countries were the main aims for the conference that was held by the Ministry of Education of (KRG) in 2007. In this conference some significant recommendations came out, which have had a great impact on restructuring the system of education in Kurdistan. The most important decrees that accepted through it were that many new textbooks from different subjects have been translated from English into Kurdish, and English language material has been integrated from the first year in the school curriculum. Also engaging with other foreign cultures through opening western schools was another decision that the conference adopted. And this step was realized when the French school opened in both Irbil and Sulaymaniyah city in October 2009, under the name Danielle Mitterrand, honor of the former French president's wife "Danielle Mitterrand" (The education system in the Kurdistan-Iraq, 2011). According to (UNSCO, 2010/2011), in the other parts of Iraq English is taught in schools for ten years, starting with the third year of primary school and ending with the third year of secondary school (UNSCO, 2010/2011).

## 1-7 Conclusion

Iraq has been the seat of several civilizations, and has a prosperous history of culture and science, especially in the Islamic era. But due to ethnic and religious diversity that characterized the Iraqi demographic distribution, instability has plagued this country through history. Moreover, it is evident that during modern history after the creation of Iraq as a country in 1921, the Arabic Sunni faction has tried to maintain political power and that one instrument has been to create a pattern of unification among all Iraqi components regardless of the nature of ethnic and religious diversity in the Iraqi society. By trying to establish a unified collective memory (e.g. through education) the government has tried to construct a general identification; this situation has made the Sunni leaders support the idea of Arab nationalism and has supported the creation of an Arabic Sunni national identity. As a consequence of the Sunnis denying sharing power with other factions has been the demise of national identity and collapse of the idea of Arabic nationalism as part of the Iraqi national identity in 2003. This has affected the ethnic groups' sense of affiliation with the Iraqi national identity negatively. More clearly, it promotes the idea of fragmentation of the ethnic and sectarian groups. As a result the Kurds recognize themselves as having their own and independent Kurdish identity and Arabic Shi'a as a Shiest and Sunni as a Sunniest. etc. In this situation Iraqi national identity has become an idealistic term without any role of identifying common national identity of Iraqis.

As for educational system all governments since 1921, have viewed education as the principal means whereby integration could be achieved. The education sector before 1990 surpassed its neighbors in terms of access, literacy and gender equality. However, almost three decades of wars, cruel sanctions and humiliating blockade have pushed back those advances. In Kurdish area, the education has been an arena in which there has unceasing struggle between the Kurds and the Iraqi state since its establishment by Britain in the wake of WWI. Under British occupation and mandate (1918-32), Kurds demanded mother tongue education on all levels, primary, secondary and tertiary. Although the League of Nations recognized the right of the Kurds to native tongue education, and recommended the British mandatory power to allow the use of Kurdish as the official language of teaching in the schools, and although Britain gave assurance to carry out the recommendation, Kurdish education was limited to a dozen primary schools. The Kurds continued to pressure for more schools and for secondary and higher education. Britain vehemently opposed these demands in Iraq and before the League's Permanent Mandates Commission. Britain refused even to

allow bilingual (Kurdish and Arabic) education in secondary and higher education. The policy was clear - to "integrate" the Kurds into the Arab state and to prevent the consolidation of Kurdish nationalism and its spread into Iran, Turkey and Syria. This policy continued to be implemented by the monarchical regime and the various republican governments that came to power after 1958. The autonomist armed resistance movement of 1961-75 was able to wrest from the government limited secondary education in Kurdish and a university which used Kurdish only in the B.A. program in Kurdish language and literature. By the early 1990s, all secondary school textbooks had been translated into Kurdish. However, almost half of Kurdistan was outside the "autonomous region" created by the government in 1974 and received no education in Kurdish. In this autonomous region, a policy of Arabization was being implemented. In the area controlled by the Regional Government of Kurdistan, the Kurdicization of the educational system suffered from the lack of financial resources, textbooks and teaching materials, teachers and teacher training programs (Hassanpour & others, 1996, pp372-373). But after the liberation process in Iraq in 2003, the (KRG) started to make a structural reform of the education sector, and this overhaul continues to this day.

In conclusion, the creative uses of historical memory, which established through the educational policy since the creation of Iraq as a country in 1921, have not contributed to provide a panacea for Iraq's national identity problems. Rather, it may helped deprive those who seek to return Iraq to an authoritarian past, the ability to exploit elements of fear, suspicion, and distrust that are so corrosive to attempts to bring about democratic change. For instance Saddam Hussein used the school system to indoctrinate children and promote loyalty to his regime. Decades of Ba'th party rule left the education system inculcated with the party line; it will take years to overcome. Generations of children were trained in Saddam's schools with little or no outside influence. Dictatorial leadership spawns submissive followers, not future leaders. Since 2003, progress has been made to rebuild and restructure the education system, but only time can tell if it will be sufficient. If the culture in Iraq was even partially influenced by Saddam's school system, there are generations of work to accomplish. The Kurds, whose collective awareness strengthened their reaction to cultural amalgamation urged by the idea of the Iraq nation and Arab nationalism, stood against subordination of their ethnic, religious and cultural elements to national goals throughout Iraqi history. However, at present, the Kurds' link with Iraq in terms of Kurdish definition of identity has been still a problem.

The next chapter presents the theoretical background of the study which contains the overview of the theories relate to the ethnic identity, culture and motivation with regard to build up a new model appropriates with both the Iraqi context and current research data.

# Chapter 2: Theoretical Background

## 2-1 Introduction

The objective of this chapter is to frame the study and refine the focus through how the concepts of motivation, ethnic identity and culture may be viewed in contribution to the learners' advancement and development to learn a foreign language. This chapter reviews the theoretical literature on foreign language/second language motivation, ethnic identity and culture in order to provide conceptual framework for this study. In general, four main sections appear in this chapter. The first section begins with a brief discussion and general overview of how a shift in preference, in conceptual framework, in approaches, and in the relationship between theory and practice has evolved in the field of motivation. It also discusses a number of motivational theories and constructs, moving from those that deal with fairly stable, personality-related factors, to those that are more influenced by the socialization process and educational experience. The second overview of this section concentrates on presenting relevant theory and research concerning foreign language learning, attitude and motivation. It opens with a summary of the historical developments and a review of the trends that have taken place since the foundation of the field of foreign language learning motivation research. This is followed by review of major second or foreign motivation theories and constructs, a number of which are related to the motivation theories and constructs in this chapter. The second section starts with discussing the concept of identity through presenting three major approaches. I also address the relationship between ethnic identity and the concept of motivation through presenting another psychological element, self-esteem, in order to realize the connection between them. The purpose behind discussing self-esteem is to analyze current Iraqi context in relate with ethnic groups affiliation. This analytical perspective toward ethnic identity is to determine the role of this concept in learning foreign language motivation. Finally, I end up this section by presenting a brief outline of two theories which they will be used to provide ground for building a framework at the last section of this chapter.

The third section addresses how the term of culture emerges in the process of learning foreign language motivation. This discussion starts with giving three major definitions of the concept of culture. And then I start with explaining the concept of culture in term of the differences between individualism and collectivism. Having a clear standpoint regarding the variation between individualism and collectivism provides insight to understand the reflection

of environment on culture to create a sort of cultural orientation among the member of one group. This assumption helps me to open a clear discussion in the later sub-section to analyze the association between motivation and culture in the process of learning a foreign language. Ultimately, the overview of two theories is my final point in this section which is related to how culture reflecting the environment to determine the way of thinking and behaving in society. Eventually, I try to summarize the majority of important ideas that I have presented in the previous sections, which are relevant to my research, in one proposed framework. This framework comprises two main sub-sections. The first sub-section illustrates the process of creating different types of motivation "instrumental and integrative" in regard with the nature of the Iraqi culture and ethnic background. The second sub-section, which is the final unit, discusses how ethnic identity and culture affecting learners' motivation to learn foreign language. For more details and explanation see Figure 9 and 10.

## 2-2 MOTIVATION IN PSYCHOLOGY

### 2-2-1 Development and expansion in the study of motivation

The scientific study of motivation in educational psychology was initiated approximately in 1930. Since then, it has developed into a sophisticated field of enquiry, particularly since the defeat of behaviorism by cognitivism in general psychology. This development has been indicated by a change in inclination, in theoretical frameworks, in methods, and in the relationship between theory and, resulting in what Dörnyei (2001) described as a field "in an exciting state of flux" (p18).

Early theories of motivation, beginning in the 1930s, largely regarded individuals as responsive and pushed into action by inner drives, or physical and culturally acquired needs resulting from some kind of deprivation. The view of individuals as pawns was reinforced when behaviorist theory increased its grip on psychology, and individuals' motivated behaviors came to be seen as reactions to external pressures in the form of external "reinforcers", which pulled individuals into action. Consequently, the term "behavior control" (through reinforcement, non-reinforcement, or punishment), eventually became more frequent than "motivation" (Greeno, Collins, & Resnick, 1996).

Nevertheless, some psychologists, who had been trained in the behaviorist tradition started to recognize that the effects of reinforcement were mediated by individuals' cognitions. These cognitions included the value that individuals placed on the reinforcer, their

expectation that the reinforcer would be delivered upon successful completion of the task, their beliefs about their competence to accomplish the task successfully, and their assessment of whether engaging in the action to receive the reinforcer was worth the effort and sacrifices it entailed (Brophy, 1999b).

The shift from behaviorism to cognitivism eventually became general in scientific research as a whole. Consequently, by the 1970s, behaviorism had largely given way to the cognitive perspective in educational psychology research. The cognitive perspective emphasizes the importance of mental activity in actively organizing, structuring, and constructing mental representations of knowledge when trying to make sense of, and act on one's environment.

The 1980s and 1990s were marked by further developments related to the rise in importance of the context when studying motivation, when the cognitive perspective came to be complemented by social-cognitive and socio-cultural (or situative) approaches. These approaches represent different epistemological positions. Proponents of the social-cognitive approach believe that motivation does not reside entirely within the individual or entirely within the context. According to this view, students' cognitions regarding academic work (e.g., ability beliefs, outcome expectations when engaging in tasks) are influenced by social-contextual factors, such as the messages that the teacher sends about the difficulty of tasks, the information he or she gives about the importance of learning the material, or the perceived abilities of classmates (Urdan & Schoenfelder, 2006). In contrast, drawing from sociocultural theory, advocates of the situative approach (e.g., Blumenfeld, 1992; Hickey, 1997; McCaslin & Good, 1996; Turner, 2001) regard knowledge and motivation as socially constructed and distributed among participants within a given setting.

Although the person-in-context view of motivation has a long history (Lewin, 1935), it has only recently emerged as the dominant perspective in academic motivation research and theory (Urdan & Schoenfelder, 2006). However, there has yet to emerge a coherent theoretical framework that offers a solid research paradigm (Opt'Eynde, De Corte, & Verschaffel, 2001; Volet, 2001b). The field still faces some major challenges, including how to conceptualize the learner in context, and how to analyze the mutual interactions between the learner and the context (Anderman & Anderman, 2000).

Whereas early theories of motivation strove to be comprehensive by postulating relations between multiple constructs expressed as mathematical algorithms, the 1970s saw the start of a new trend that gained momentum in the 1980s and 1990s. This new trend was to concentrate on the study of specific motivational constructs and build "reductionist models of

motivation" (Dörnyei, 2001, p. 12). However, since the turn of the millennium, the field has been witnessing what seems to be a renewed interest in building conceptual frameworks that are more comprehensive and use multiple perspectives to study motivation, not just in terms of its structure, but also as a dynamic process in natural classroom contexts (e.g., Järvelä & Niemivirta, 2001; Middleton & Toluk, 1999; Volet, 2001b).

In addition to the shift in approach, another shift can be observed in the way the field of motivation in educational psychology construes the relationship between theory and practice. It seems that over the last decade or so, there has been an increasing desire among motivation scholars not only to use theory to inform practice, but also to derive theory from practice. This means that more research is now being carried out while engaging in real and practical education-related tasks, such as designing learning environments, curricula, and schemes for the assessment of learning (Hickey & McCaslin, 2001).

### 2-2-2 Theories and constructs reflecting personality-related motivational attitudes

This section presents a selection of theories and constructs referring to within-person factors that can affect an individual's motivation in educational settings, and present trait (i.e., relatively stable) aspects. They vary in the extent to which they are genetically determined and/or a product of an individual's socialization history. The first section introduces the following theories concerning the need for achievement: 1) Murray's 1938 theory, 2) McClelland's 1953 with his association Achievement Motive theory, and 3) Atikinson's 1957-64-65-66 theory of Achievement Motivation. Competence motivation is introduced in the subsequent section presenting the need for competence construct. The following section presents mainly two theories concerning conceptions of the self, the first is the one adopted by Markus and Nurius (1986) and the second is the Self-discrepancy theory (Higgins, 1987a). Next, in section 3.2.2.4, action vs. state orientations is presented with Kuhl's 1985 theory of action control. In the final part of this section, the concept of Future Time Perspective

### 2-2-2-1 Need for achievement

Some early theories of motivation hypothesize that the majority of motivated instances of human behavior could be viewed as attempts to reduce or satisfy physiological and psychological needs. These needs were thought to constitute an internal energy force, to alter in intensity, and to operate either in isolation or in combination with other needs.

Murray's 1938 theory specified many human needs, two of which were relevant to education: the need for achievement and the need to avoid failure. These two concepts were subsequently taken up by McClelland and his association, and they developed them into Achievement Motive theory. According to McClelland et al. 1953 the achievement motive consists of hope for success (associated with positive affect), and fear of failure (associated with negative affect). The achievement motive is considered to be a fairly stable and enduring (i.e., trait-like) disposition, which is learned through the process of associating environmental and internal cues with positive or negative affective states. It is assumed that, as associations become stronger, perception of the cues is sufficient to arouse an individual's tendency to act.

In 1957, Atkinson built on McClelland's achievement motive construct in his own theory of achievement motivation, and posited a need for achievement. This need was hypothesized to vary according to individuals, to be learned at a young age, and to be shaped by the rearing practices that prevail in the home environment. Atkinson's theory predicted that in individuals with a high need for achievement (i.e., high in the motive to approach success, and low in the motive to avoid failure), tasks at an intermediate level of difficulty would elicit maximum levels of motivation. In contrast, individuals with a low need for achievement (i.e., low in the motive to approach success, and high in the motive to avoid failure) would be more likely to choose very easy tasks in which they were most likely to succeed, or very difficult ones in which most people would fail. However, these predictions were not always supported empirically. In actual empirical findings it appears that most people regardless of their motives for success and failure choose tasks of intermediate difficulty with a higher tendency for success-oriented individuals to choose intermediate tasks more often than those high in fear of failure (Weiner, 1992).

### 2-2-2-2 Need for competence

Competence motivation is viewed as a basic psychological need that helps people adapt to and change their environment. This is a cognitively based conceptualization in that the "need for competence" is mediated, organized, and satisfied through cognitive processes. The

focus on these cognitive constructs is grounded on the assumption that individuals' competence beliefs and competence schemas are vital forces in their choice to pursue or avoid competence relevant situations, to persist in the face of challenges and weather critical evaluation, and impact on affect and objective performance (Elliot & Dweck, 2005).

Need-based constructs are still being examined in contemporary motivation research. For instance Elliot, McGregor and Thrash's (2002) need for competence is derived from White's desire for effectence (White, 1959), the latter referring to a desire to investigate, manipulate, and master one's environment in order to experience the pleasure that results from this competent and effective engagement (i.e., interaction). The need for competence is posited as a biologically based, individual difference factor. Because life experiences seem to impact on the quantity and quality of an individual's need for competence, it is considered malleable and capable of variations across the lifespan. Factors that influence the quantity and quality of the need for competence and result in individual differences include the following:

• Special talents (e.g., musical, athletic, artistic), which lead some individuals to experience early and frequent feelings of efficacy and pride in their accomplishments.

• A secure attachment between an individual and his/her caregivers.

• The kind of socialization (e.g., through modeling, encouragement, stimulation) individuals receive from their caregivers in areas relevant to competence.

It is suggested that the need for competence is essential to psychological well-being, and initially manifests itself in the behavior of infants who gain information about their competence directly through the effect their behavior has on the environment (Elliot & Moller, 2003). Elliot, McGregor and Thrash (2002) termed such motivation task referential competence motivation, which they distinguished from past-referential competence motivation (in which competence is viewed in terms of an increase in present performance relative to past performance) and other-referential competence motivation (in which competence is viewed as outperforming others). The process of cognitive maturation is hypothesized to bring about the acquisition of competence information through temporal and normative standards (Elliot & Moller, 2003).

### 2-2-2-3 Conceptions of the self

Taken together, self-conceptions form a collection of images and cognitions about the self. They are thought to give substance to an individual's goals, thereby helping them to "assess their progress, evaluate their instrumental acts, and revise their aspirations" (Cantor,

Markus, Niedenthal, & Nurius, 1986, p. 103). Self-conceptions differ in the degree of their elaboration, and in their location in time. Some are very detailed cognitive representations, while others may be less well defined. Some are images of the current self, while others represent past or future selves. It is thought that images of past and future selves are likely to have more effect on motivation than images of the current self. Examples of past selves are the good selves that one likes to remember, and the bad selves that one would rather forget. Future selves are represented by possible selves, which include the hoped-for selves, the expected selves, and the feared selves (Markus & Nurius, 1986).

Possible selves are hypothetical images that give form, meaning, structure, and direction to an individual's hopes and fears. They are thus critical for inciting and directing purposeful behavior (Dörnyei, 2005; Oyserman, Terry, & Bybee, 2002). Whether they are to be approached (i.e., in the case of hoped-for or expected selves) or avoided (in the case of feared selves), they act as incentives for future behavior. They also help individuals to interpret and evaluate their current behavior.

There is now some empirical evidence that a positive possible self is a stronger source of motivation when it is counterbalanced by a feared self in the same domain (Oyserman, Bybee, Terry, & Hart-Johnson, 2004). However, people do not always have positive possible selves because the formative influence of their social environment may restrict their development (Alderman, 1999). Self-discrepancy theory (Higgins, 1987a) offers a similar perspective to that adopted by Markus and Nurius (1986) outlined above. Higgins (1987a) posited the existence of two standpoints on the self (one's own personal standpoint and the standpoint of a significant other) and of three types of self-domains that can be viewed from either of the standpoints. These self-domains are:

• The actual self (an individual's representation of the attributes that either he/she or a significant other believes one possesses);

• The ideal self (an individual's representation of the attributes that either he/she or a significant other would ideally hope one to possess);

• The ought self (an individual's representation of the attributes that either he/she or a significant other believes one should possess, out of a sense of duty or moral obligation).

The ideal and ought selves are referred to as self-guides. It is assumed that individuals are motivated to bridge the gap (i.e., reduce the discrepancy) between their actual self and their personally relevant self-guides until they match. According to Higgins (1987b), not all individuals are expected to have such self-guides, and self-discrepancies vary between

individuals, those having a small discrepancy between their actual and ideal selves being presumed to be more motivated.

### 2-2-2-4 Action vs. state orientation

Action and state orientations were proposed by Kuhl in his theory of action control (e.g.,Kuhl, 1992)[14]. The notions of action and state orientations represent a form of approach avoidance system of regulation of behavior. Generally, it is believed that being state-oriented interferes with action. State-oriented individuals are prone to ruminating about potential negative events, procrastinating before starting a task, having trouble concentrating; as a result, they have a more passive, reactive style. State orientation has two forms: an individual's inability to self-generate positive affect under stress indicates a decision-related state orientation, and a person who is unable to reduce negative affect after experiencing failure or negative events is said to have a failure-related state orientation.

In contrast, action oriented individuals tend to work toward their goals in a directed, active, and self-regulatory fashion. Just like state orientation, action orientation also has two forms: decision-related action orientation, which is defined as an individual's ability to self-generate positive affect in stressful situations, and failure-related action-orientation, which refers to a person's ability to reduce negative affect after failure or negative events.

Action and state orientations are thus dispositions that represent the two poles of a continuous dimension related to a person's effectiveness in translating intentions into actions. State orientation is indicated by a low score on the individual difference measure called action-orientation (Kuhl, 2001).

### 2-2-2-5 Future Time Perspective (FTP)

FTP has been defined as "the present anticipation of future goals" (Simons, Vansteenkiste, Lens, & Lacante, 2004, p. 122), and more precisely as "the degree to which and the way in which the chronological future is integrated into the present life space of an individual through motivational goal-setting processes" (Husman & Lens, 1999, p. 114). It is easy to notice that the degree to which the future matters varies from person to person, and

[14] Action and state orientations are reminiscent of Folkman and Lazarus's (1980) problem-focused and emotion-focused coping styles. *Problem-focused coping* represents an active, task-oriented style of response to stressful events, whereas *emotion-focused coping* represents a passive, emotional style of response such as self-preoccupation, rumination, and fantasizing. Similarly to action-orientation, problem-focused coping is associated with personal characteristics that promote more adaptive forms of behavioral regulation (Jackson, Mackenzie, & Hobfoll, 2000).

that people differ in their ability to anticipate the future, as well as foresee the future consequences of their present behavior. FTP deals with these issues. The extension of FTP is considered an individual difference that has motivational consequences (Husman & Lens, 1999). For instance, most of the goals set by an individual with a short FTP are likely to be set in the near future. In contrast, most of the goals set by a person with a long (deep) FTP will be set in the distant future (Simons, Vansteenkiste, Lens, & Lacante, 2004). According to Husman & Lens (1999) and Peetsma (2000) individuals with a long FTP have been found to work with more intensity in certain subjects in the classroom, show more persistence in their goal striving, and derive more satisfaction from goal-oriented actions.

Future time perspective (FTP) is a growing area of research in psychology (McInerney, 2004), which also seems to be gaining importance in educational psychology, as evidenced by the fact that a special double issue (March and June 2004) of the Educational Psychology Review was dedicated to the effects of time perspective on student motivation. A growing body of research (e.g., Creten, Lens, & Simons, 2001; Husman & Lens, 1999; Lens, Simons, & Dewitte, 2001, 2002; Peetsma, 2000) also attests to this.

### 2-2-3 Theories and constructs reflecting motivational attitudes influenced by the socialization process and educational experiences

An emphasis on personality-related motivational influences is useful when it comes to accounting for global motives, and for the energy sources of motivation. However, it neglects the powerful influence of (a) cultural and situational factors, (b) the specific cognitive processes that cause or mediate achievement-related outcomes, and (c) the subjective experiences that accompany goal striving. Global motives emerging from personality-related factors cannot account on their own for the whole gamut of specific ends pursued by individuals in given situations. The following section will thus introduce those concepts neglected by personality-related motivational factors as well as the relevant models of motivation. In the following sections, there will be a brief explanation of expectancy-value models of motivation, attribution theory, self-efficacy, learned-helplessness, self-worth theory, goal theory, Goal orientation theory, Cross-cultural studies and performance goals, Goal content perspective and self-determination theory.

### 2-2-3-1 Expectancy-value models of motivation

The cognitive notion of expectancy refers to the degree to which individuals anticipate that their performance in a task will result in success. Value refers to "the relative attractiveness of succeeding or failing at a task" (Wigfield & Tonks, 2002, p54) or to "beliefs that individuals hold about the reasons they want to do an achievement task" (Pintrich & Schunk, 2002, p408).

The expectancy and value constructs were already present in some early motivation theories such as Tolman's and Lewin's in the 1930s but were reintroduced by Atkinson in his 1957 Theory of Achievement Motivation. Atkinson postulated that behavior was a multiplicative function of three components: need for achievement, probability of success (an expectancy component mostly consisting of a judgment about competence), and incentive value (an affect-based component essentially related to the pride experienced in conjunction to accomplishment, i.e., a judgment about value). However, findings indicated that "probability of success" and "incentive value" seemed to play a larger role in motivation (operationalized as individuals' choice of tasks according to difficulty) than the more stable personality-related achievement motive (Pintrich & Schunk, 2002). Moreover, the theory failed to explain why some failure threatened individuals outperformed success-oriented ones in relaxed conditions (Kuhl, 2001).

A contemporary expectancy-value model has since been developed and updated several times by Eccles and her colleagues (e.g., Eccles & Wigfield, 2002). Theexpectancy component in the model is defined as an individual's competence-related beliefs with respect to upcoming tasks in the immediate or longer-term future (efficacy expectations), as well as their beliefs about their own ability in the given domain.

According to Wigfield and his colleagues (Eccles & Wigfield, 2002; Wigfield & Tonks, 2002), the value component actually refers to a set of four types of subjective values:

• Attainment value (i.e., the importance of doing well in a class or the perception that the tasks done in a particular class are central to one's sense of self);

• Intrinsic value, (i.e., the enjoyment gained from doing an activity, or one's interest in a subject);

• Utility value or usefulness (i.e., how well a task fits into one's current and future goals);

• Cost (i.e., the negative aspects of engaging in a task such as performance anxiety, the amount of effort one will need to exert in order to complete the task, and the choices one has to make in order to do this particular task).

In Eccles et al. models (1998), the expectancy and value components differ from Atkinson's in two respects. First, Atkinson's incentive value was deemed to be 1.0 minus the probability for success, whereas in contemporary expectancy-value theory it is assumed that expectancy and value are positively related to each other, which means that value plays a much more important role than in the Atkinson's model. Second, in Eccles et al. models, both components are linked to a broader range of psychological and sociocultural factors. These factors are influenced by students' personal beliefs about the characteristics and demands of the task, short- and long-term goals, and students' self-schemas (i.e., their beliefs about what kind of person they are or could become their personality, their personal and social identities, and their academic ability). The students' beliefs and self-schemas are in turn presumed to be influenced by their perceptions of the attitudes, beliefs and expectations of their socializers (e.g., parents, teachers, peers), by their affective memories, and by their interpretations of previous achievement-related experiences (Eccles & Wigfield, 2002; Pintrich & Schunk, 2002).

A major limitation to expectancy-value models is that they have difficulty accounting for behavior over time (Kanfer, 1990). While they offer important contributions regarding the values construct and can explain how individuals embark on given courses of action, they are less successful in accounting for the ways in which individuals maintain and sustain action until their intentions are fully realized.

### 2-2-3-2 Attribution theory

Attributions are defined as the perceived causes of achievement performance. Attribution Theory is associated with the work of Weiner (e.g., 1985). It focuses on the effect of attributions on individuals' expectancies with respect to subsequent achievement strivings, and on the emotions arising out of the attributions. For these reasons, Attribution Theory falls into the category of expectancy-value theories. Nevertheless, it is quite distinctive because of its cognitive approach to emotions, and the prominent place it gives to them (e.g., see Hareli & Weiner, 2002).

Attribution Theory posits that all causes of achievement outcomes can be characterized according to three basic properties: locus, controllability and stability:

• Locus refers to the location of a cause. It can be described as internal or external to the individual. When success is attributed to an internal cause (e.g., ability), the individual experiences pride and increased self-esteem; these, in turn, become motivators in subsequent

achievement situations. Conversely, failure ascribed to internal causes results in a decrease in self-esteem. Such emotions are not experienced when success or failure are attributed to external causes.

• Controllability indicates whether an individual can do something about the causes of achievement outcomes, and gives rise to a number of emotions (Graham & Weiner, 1996). For instance, people express pity and sympathy toward individuals who are prevented from attaining their goals due to externally uncontrollable factors (e.g., lack of ability, physical handicap); conversely, individuals who fail because of internally uncontrollable causes (e.g., low ability) commonly experience shame, humiliation, or embarrassment. When failure results from externally uncontrollable factors (e.g., noise, bias), individuals experience anger. On the other hand, they feel guilty when failure results from internally controllable causes (e.g., lack of effort, negligence).

• Stability pertains to the relative endurance of a cause over time. For instance, ability/aptitude is considered stable, whereas situational effort, knowledge, skills, and luck/chance are regarded as unstable. Success attributed to ability is assumed to lead to expectancies of success in future endeavors. Conversely, failure attributed to low ability is likely to lead to expectancies of failure in subsequent achievement situations. In contrast, failure ascribed to an unstable cause (particularly effort) is believed to lead to increased persistence (Graham & Weiner, 1996).

Attribution Theory has aroused some controversy over who is regarded as being able to control the causes of the attributions. First, there seems to be some overlap between the stability dimension, and both the trait-state distinction used in personality theory, and the global-specific one proposed by researchers working on learned helplessness. Second, there is some disagreement about whether it is possible to have attributions that are external to the individual, yet still controllable (Pintrich & Schunk, 2002). The debate seems to hinge on who is regarded as being able to control the causes of the attributions. If, as argued by Stipek (2002), the individual is making the attribution, it is not possible to have attributions that are external and controllable. On the other hand, as argued by Weiner (1986, cited in Pintrich & Schunk, 2002), an external and controllable attribution is possible if it is made by people who are perceived as instrumental to failure or success (e.g., a teacher, parents or peers).

Findings from cross-cultural studies like (Park & Kim, 1999) study suggest that individuals across cultures (as well as within) may vary in the way they classify attributions. For example, South Korean adolescents are likely to attribute their successes to the social support they receive from their family, whereas they tend to attribute their failures to either

insufficient personal effort, or inadequate ability to self-regulate both of which they view as personality flaws (Park & Kim, 1999). Fry and Gosh (1980) had similar findings in a study comparing attributions to success and failure among Canadian Caucasian and Asian Indian children. Caucasian subjects took greater personal credit for success and attributed failure to luck, but Asian subjects assumed more personal responsibility for failure and attributed success to luck.

### 2-2-3-3 Self-efficacy

The construct of self-efficacy was introduced by Bandura (1977a) as part of his social cognitive theory of motivation. Social cognitive theory postulates that achievement is dependent on interactions between an individual's behaviors, personal factors, and the conditions present in the environment (Schunk & Pajares, 2002, p. 16). Self-efficacy beliefs are "personal judgments of one's capabilities to organize and execute courses of action to attain designated goals" (Zimmerman, 2000, p. 83). Self-efficacy is thus an ability construct which is task-specific (Graham & Weiner, 1996) and is assumed to differ from judgments of self-competence, the latter tending to be more stable across time and achievement situations, either in general or in specific domains. However, it is worthwhile noting that self-efficacy beliefs are sometimes assessed at a domain-specific level (Schunk & Pajares, 2002), which suggests some overlap, at least at the level of the measurement of the constructs. There is some empirical evidence suggesting that self-efficacy beliefs may be responsive to changes in the instructional context, which in turn seems to imply that instructional interventions designed to raise self-efficacy might be effective in improving motivation to achieve.

Three factors are hypothesized to affect students' levels of self-efficacy at the outset of a given activity:

• Prior experience (e.g., of similar tasks or through observations of other people modeling the new task);

• Personal qualities (e.g., abilities/aptitudes);

• Social support that is, the extent to which significant others encourage the students to learn, facilitate their access to educational resources, and teach them self-regulatory strategies such as goal setting, self-monitoring, self-evaluation and the use of learning strategies. For instance, parents' academic aspirations for their children were found to influence the children's self-efficacy and affect the children's academic achievements (Bandura, Barbaranelli, Caprara, & Pastorelli, 1996).

Once students are engaging with the task, personal factors (e.g., information processing) and situational factors (e.g., teacher's feedback) provide them with cues about their performance and skills. If their own evaluation is positive, their motivation and self-efficacy will be enhanced. Should the evaluation be negative, they may still not necessarily lose motivation or self-efficacy, provided they believe that putting in more effort or using different strategies will lead to better performance (Schunk & Pajares, 2002, p. 25).

There is little doubt that optimistic self-efficacy beliefs are influential: Self-efficacy expectations have been found to be more predictive of actual outcomes than outcome expectations, which are personal beliefs about the consequences of doing well in a task (Zimmerman & Schunk, 2004). However, self-efficacy alone will not lead students to engage in tasks unless students also hold positive outcome expectations and believe that the tasks have value (i.e., that learning is important and/or useful), as represented in contemporary expectancy-value theories. Further, according to Bandura (1997), self-efficacy is not important when it comes to practicing very familiar actions.

### 2-2-3-4 Learned helplessness

While the construct of self-efficacy is associated to the belief that "I can do it," learned helplessness is its counterpart a belief that "I cannot do it, no matter what." The concept of helplessness was proposed by Seligman (1975), and has since been associated in the field of educational psychology with the work of Dweck and Leggett (1988). Helplessness is a state that arises when failure is unexpected (non-contingent), and is perceived as resulting from uncontrollable events. If helplessness is generalized from a single non-contingent experience to other experiences in which events were in fact controllable, it becomes learned.

Causal attributions are central to the theory of learned helplessness. The more internal, stable, and generalizable across contexts the learners' attributions are, the more vulnerable these learners will be when it comes to experiencing helplessness beliefs and concomitant loss of motivation, spontaneous attributions to low ability, passivity, display of negative affect such as boredom and anxiety, and deterioration of academic performance (Graham & Weiner, 1996).

### 2-2-3-5 Self-worth theory

Self-worth theory is associated with the work of Covington (2000) and refers to an individual's positive appraisal of their personal value in terms of how competent they appear

to others in achievement situations. It is therefore closely related to the concepts of self-esteem and self-respect (Stipek, 2002).

Self-worth theory assumes that human beings are naturally driven to establish and maintain a sense of personal worth and belonging in society. In addition, many students, perhaps even most of them, define their own worth in the same way because society measures people's worth according to their ability to achieve. Thus, students who value the demonstration of ability because of its implications in terms of status but have doubts about their own ability are likely to develop a defensive repertoire of tactics designed to avoid failure or even possible implications of failure. The tactics that enable students to protect themselves from the negative implications of failure (i.e., an external as well as personal judgment of low academic ability) include "self-worth protection," "defensive pessimism," and "self-handicapping" strategies (Covington, 2000).

Students who resort to 'self-worth protection' withdraw effort. They do not try, or make people think they do not try, thereby providing an excuse for failure that is preferable to trying and failing because of low ability. However, such behavior is likely to incur others' disapproval, get the students into trouble, and possibly result in punishment. 'Defensive pessimism' involves lowering one's aspirations or announcing low competence or low aspirations to others before a task in order to lower the teacher's or others' expectations, or not taking studying seriously. 'Self-handicapping' refers to the use of a set of defensive strategies designed to introduce ambiguity in the failure–low ability connection by minimizing the amount of information that is available to others regarding an individual's ability. Students can display a wide range of self-handicapping strategies (Covington, 2000; Stipek, 2002), which include the following:

• Presenting the image of an attentive student while keeping a low profile and avoiding the teacher's attention, hoping the teacher will call on other students.

• Faking effort (e.g. by asking a question to which they already know the answer).

• Minimizing participation, for instance, by not volunteering.

• Claiming a handicap for not being able to study (e.g., sickness, or family problems).

• Procrastinating and doing work at the last minute.

• Attempting impossibly difficult tasks, which means that most likely anyone else would have failed, too.

• Cheating.

### 2-2-3-6 Goal theories

Goal theories assume that humans, when awake, are naturally active, so they are not explaining the initiation of action, only accounting for its direction, intensity, and persistence (Brophy, 1999). In educational psychology, the goal construct has been examined from perspectives that differ mostly in terms of their level of specificity (Kaplan & Maehr, 2002). At the most general level, goals represent life goals or images of the self in the future (e.g., ideal selves). At the next level, goals correspond to more immediate personal pursuits; this level is represented by the 'goal content approach', which is relevant to all areas of life, including achievement contexts.

The most specific approach to goals, which is applicable to a variety of contexts outside education, is associated with social cognitive theory, and concentrates on goals that are highly task-specific, called 'target goals'. Bandura's conceptualization of goals, which are defined according to their levels of challenge, proximity, and specificity, falls into this category. Such goals direct behavior toward meeting specified standards, but they do not really explain why individuals may be seeking to attain them.

An attempt at synthesizing the 'goal content' and 'target goal' approaches outlined above is represented by the achievement goal perspective, or goal orientation theory. Goal orientation research investigates the subjective meaning that students assign to a particular learning situation, using both previous experiences and informational input present in that situation (Järvelä & Niemivirta, 2001). It is also concerned with how such subjective meaning may influence the quality of students' actions, thoughts, and feelings as they approach and engage in tasks (Kaplan & Maehr, 2002). This is why goal orientation has provided a suitable framework to examine the quality of students' task engagement (Stipek, 1996).

### 2-2-3-7 Goal orientation theory

'Achievement goals' (also referred to as goal orientations) are constructs that were specifically developed to explain achievement motivation. They have no single, clear, explicit definition, which is agreed upon by all researchers (Elliot & Thrash, 2001). For instance, goals can represent the purposes of task engagement (e.g., Kaplan &Maehr, 2002; Midgley et. al., 1998), and/or ways of approaching and assigning meaning to tasks (in which case "goals" actually represent "orientations"). Moreover, they include "an omnibus combination

of variables," such as "numerous beliefs, feelings about success, ability, effort, errors, and standards of evaluation" (Elliot & Thrash, 2001, p. 141).

In spite of the vagueness surrounding the conceptual definition of (achievement) goals / goal orientations (e.g., see Bong, 1996), a consensus seems to have been reached in the literature on their cognitive nature. Goals are currently assumed to be internal, cognitive representations of what individuals are trying to do or want to achieve (e.g., Niemivirta, 1998; Pintrich, Conley, & Kempler, 2003), which guide individuals' behavior in a particular direction (Elliott & Thrash, 2001, p. 144). Like other schema-like knowledge structures, goals are sensitive to both contextual and intrapersonal factors (Pintrich, 2000, p. 102), and influence the way individuals perceive a given achievement situation (Järvelä & Niemivirta, 2001). Different goals may become preferred in different situations and acquire a trait-like quality, resulting in their being used as a default in the absence of strong environmental cues. Thus, some students may habitually be more focused on approaching (or avoiding) learning for its own sake than others who, for instance, may be more focused on grades. Furthermore, the same student may be more focused on developing competence in some subjects or in some situations, but may be more focused on grades in others (Linnenbrink & Pintrich, 2002).

According to Elliot and McGregor (2001), "competence" is at the core of the achievement goal construct. Competence can be differentiated along two fundamental dimensions: "definition," and "valence." Definition refers to the standards or referents that are used to evaluate one's performance. There are three such standards:

• An absolute standard, when competence is evaluated according to whether one has mastered or fulfilled the requirements of the task itself. Individuals who define their competence according to an absolute standard strive to develop their skills and abilities, advance their learning, understand material, or complete or master a task.

• An intrapersonal standard, when competence is evaluated according to whether one has improved on one's own past attainment, or reached one's maximum potential attainment.

• A normative standard, when individuals evaluate their competence according to whether they have performed better, or have attained greater skill or knowledge than others.

The second dimension of competence, valence, determines whether an individual will adopt an approach or avoidance type of achievement behavior. Recall that such a distinction between approach and avoidance was a central aspect of early theories of achievement motivation. If success is considered possible, the achievement situation is processed as positive and desirable; conversely, if failure is feared possible, it is processed as negative and

undesirable. Further, some researchers have described individuals who are primarily motivated to avoid academic work (i.e., who try to get work done with a minimum of effort) as holding a work-avoidance goal (Nicholls, Cobb, Wood, Yackel, & Patashnick, 1990), also termed 'avoidance orientation' (Skaalvik, 1997). Adopting a work-avoidance goal may reflect negative attitudes toward schoolwork, or represent an attempt to avoid failure or cope with the constraints and demands of the learning situation (Meece, Blumenfeld, & Hoyle, 1988).

In the 1980s and early 1990s, achievement goal theorists and researchers tended to distinguish between only two types of achievement goals, namely, mastery goals and performance goals. Early research indicated that mastery goals led to a particularly adaptive pattern of achievement behavior, whereas performance goals were labeled less adaptive, or even maladaptive (for a review, see Pintrich & Schunk, 2002). However, the number of variables included in the single construct of goal made it difficult to isolate which variable(s) was/were linked to the effects found in studies, particularly for the performance goal construct. This dichotomous perspective is now referred to as "normative goal theory" (Linnenbrink & Pintrich, 2001), or "mastery goal perspective" (Barron & Harackiewicz, 2001; Linnenbrink, 2005) in view of its strong emphasis on the benefits of mastery goals and the maladaptive consequences of a focus on performance goals.

At present, there is general agreement among scholars about the benefits of pursuing mastery goals and the non-productivity of work-avoidance goals. However, inconclusive empirical results have led to an intense debate regarding the early claims (e.g., Ames, 1992; Dweck & Leggett, 1988) that learning environments should be designed to promote mastery goals and discourage performance goals, and that performance goals engender maladaptive forms of achievement behavior. This debate hassled to the re-examination of the performance goal construct in the light of the approach avoidance motives and to its bifurcation into a performance-approach goal (i.e., striving to document superior ability), and a performance-avoidance goal (i.e., seeking to conceal relative incompetence). The former is linked to adaptive outcomes, whereas the latter is linked to less adaptive ones (Thrash & Elliott, 2001). Further, in view of the fact that classroom studies suggested that both mastery and performance goals could co-exist, goal theory was further revised and the revision became known as the "multiple goal perspective."

While the distinction between performance-approach and performance-avoidance goals is now accepted by all goal theorists, some scholars remain convinced that any type of performance goal is undesirable (e.g., Midgley, Kaplan, & Middleton, 2001). Therefore, the

debate goes on about the effects of pursuing performance goals (e.g., Elliot & Moller, 2003; Urdan, 2004). Recently, Brophy (2005) called for goal theorists to "move on from performance goals" (p. 167). He suggested potentially productive performance-approach goals be redefined by changing their label, for instance to "outcome goals," and by ridding the construct of its social comparison feature in order to emphasize achievement. In effect, this amounts to focusing on the afore-mentioned intrapersonal standard of the definition dimension of the goal construct, rather than on the normative standard. In terms of learning environments design, Elliot and Moller (2003), propose that educators strongly orient educational environments toward non-normative mastery goals, and allow performance-approach goals "to emerge of their own accord" (p. 351), without directly discouraging them.

### 2-2-3-8 Cross-cultural studies and performance goals

Cross-cultural studies provide some evidence in favor of the usefulness of performance goals as tied to the fulfillment of social goals. For instance, Asian American parents encourage their children to succeed academically, and underperforming is viewed as shaming the family (Eaton & Dembo, 1997). As a result, Asian students, such as South Korean middle and high school students, sometimes demonstrate higher performance goal orientations than mastery goal orientations (e.g., Song & Park, 2000). Furthermore, avoiding shame is thought to be a powerful motivator for students from collectivist (e.g., Asian) cultures, in contrast with individualistic students (e.g., from North American cultures), who are believed to be more motivated by the goal to experience feelings of personal pride (Markus & Kitayama, 1991). Collectivist-oriented students are thus considered more likely to pursue performance avoidance goals. They may also demonstrate avoidance goals that are stronger than those demonstrated by students in predominantly individualist nations, as was revealed in a cross-cultural study of South Korean, Russian, and American students (Elliot, Chirkov, Kim, & Sheldon, 2001). It is noteworthy, however, that in their study of the kinds of achievement goals displayed in St Petersburg classrooms, Hufton, Elliott, and Illushin (2002) reported little evidence of students with performance goals, when these are defined as the desire to do better than others. Instead, they found a number of students who were motivated to avoid appearing uncommitted or uncooperative in the eyes of their peers or their teacher. They suggest that this could be interpreted as a Russian equivalent of a performance-avoidance goal, and that such interpretation lacks the notion of wanting to avoid achievement behavior so as not to look stupid.

However, a more recent study (Urdan, 2004) reported only small and inconsistent moderating effects of cultural factors (e.g., family orientation) on the associations among goals (which were in line with previous findings), goal structures, and outcomes. In fact, this is evidenced by findings that South Korean high school boys, who are from a predominantly collectivist nation, showed a particularly strong orientation toward the performance-approach goal of demonstrating superior ability in English in front of the teacher and peers (Lee & Lee, 2001). These results contradict those of Hufton, Elliott, and Illushin (2002) obtained with Russian students, since Russia is another predominantly collectivist nation.

### 2-2-3-9 Goal content perspective

When viewed from a content perspective, a goal is defined "as a cognitive representation of what it is that an individual is trying to achieve in a given situation" (Wentzel, 1999, p. 77, original italics). Wentzel contends that academically successful students are likely to hold goals that are congruent with the motivational and behavioral objectives made salient in the classroom, or at least that they are willing and able to pursue such objectives. Wentzel (1999) argues that a goal content perspective is particularly useful for studying motivation within context on two accounts. First, it allows for the fact that students in school can pursue two types of goals at the same time: task goals, and social goals. Task goals refer to the accomplishment of academic tasks in order to learn new things and obtain good grades, and consequently lead to task engagement. As for social goals (e.g., making friends, having fun with others, developing a feeling of belongingness), their adoption and pursuit are assumed to be rooted in psychological needs for relatedness and belongingness, and in the emotional well-being generated by the satisfaction of these needs. Social goals and task goals can either complement each other if the students are able to coordinate effectively their simultaneous pursuit, or lead to the abandonment of one set of goals if students' goal coordination skills are inadequate.

Second, a goal content perspective allows for the possibility that a goal can emanate either from the individual or from the social context (Wentzel, 1999). This aspect is particularly interesting when dealing with settings in predominantly collectivist cultures (in which social enmeshment is considered a strength) because it recognizes that individual behaviors and goals are nested in relationships with others, and thus allows for the possibility that goal striving may be communally regulated as well as self-regulated. Research into communal aspects of self-regulation has recently investigated aspects of goal striving and

locus of control, using a specially designed "Communal Mastery Scale" self-report instrument. Communal Mastery is defined as "the tendency to see oneself as having the potential for success through behavior that is an interwoven process of the self in relation to others" (Jackson, Mackenzie, & Hobfoll, 2000, p. 292). Results suggest that a high score on the Communal Mastery scale indicates the presence of an emotional resource on which to draw during goal striving.

### 2-2-3-10 Self-determination theory (SDT)

Self-determination theory is essentially a more elaborate update of what is probably the most well-known distinction in motivation theory, namely, that between intrinsic and extrinsic motivations. Individuals are said to approach a task with 'intrinsic motivation' when they engage in it spontaneously, for the satisfaction or enjoyment derived out of doing the task itself. Vallerand and Ratelle (2002) distinguish between "intrinsic motivation to know," "intrinsic motivation to accomplish", and "intrinsic motivation to experience stimulation." In contrast, students are said to engage in a task with extrinsic motivation when they desire to gain some incentive (e.g., money, food), or experience attractive consequences that will arise from task completion but are separate from the task itself. The traditional view of extrinsic motivation is represented by the Operant Conditioning Theory, which rests on the assumption that an environmental event directs an individual either toward or away from initiating a behavior by signaling the likelihood that the behavior will (or will not) result in rewarding or punishing consequences. The nature of the consequences determines whether the persistence of the behavior increases or decreases (Reeve, 2005). An alternative and more modern view of extrinsic motivation is embodied in Self-Determination Theory (SDT), which is associated with the work of Deci and Ryan (e.g., 1985, 2002).

Proponents of SDT view extrinsic motivation as a scale representing different degrees of synchronization between an individual's own way, and an externally prescribed way of thinking or behaving. SDT proposes that all individuals tend to move toward situations, and engage in actions that are likely to satisfy three basic psychological needs, which are essential to their functioning and well-being. According to Ryan and Deci (2002), the degree to which social contexts allow the satisfaction of these needs is believed to give rise to different types and qualities of motivation:

• The need for competence pertains to the need to experience opportunities to interact with the social environment, and show one's capacities confidently and effectively;

• The need for relatedness implies a need to feel that one belongs with, is cared for, respected by, and connected to significant others (e.g., a teacher, a family) who are spreading goals such as classroom values;

• The need for autonomy involves a sense of unpressured willingness to engage in an activity.

Autonomy can be experienced along a continuum. When the initiation and regulation of an individual's behavior is under someone else's control, they act under pressure, and there is no autonomy. This is the case, for instance, when students work in environmental conditions where extrinsic rewards and punishments are salient. However, individuals often act out of a feeling of internal pressure, to avoid feelings of shame or guilt, or to gain approval from self or others; SDT terms this 'introjected' regulation. The next condition, 'identified' regulation, is represented by individuals, who perform a valued activity, which they believe is instrumental in reaching a personally important and self-chosen goal. It is therefore somewhat internalized. Finally, 'integrated' regulation is the most autonomous and internalized form of external regulation. It refers to behaviors that are instrumental but congruent with one's sense of self. When extrinsic motivation is combined with integrated regulation, it is positively associated with high quality learning and personal adjustment, and is similar to intrinsic motivation (Deci, Ryan, & Williams, 1996).

Autonomous forms of motivation have been associated with positive coping in Japanese high school students (Hayamizu, 1997), and in Japanese children (Yamauchi & Tanaka, 1998), replicating earlier findings from the United States by Ryan and Connell (1989). Greater wellbeing was found among Russian and American students who reported experiencing parents and teachers as being more autonomy supportive (Chirkov & Ryan, 2001). However, when autonomy is operationalized as personal choice, results are mixed. Iyengar and Lepper (1999) found that Asian American children showed most intrinsic motivation when trusted authority figures or peers made choices for them, whereas personal choice enhanced motivation more for American children. It would therefore appear that personal choice might not be as essential to collectivist-oriented children as it is to individualistic-oriented ones.

## 2-3 MOTIVATION IN FOREIGN LANGUAGE LEARNING

### 2-3-1 A brief historical overview

The field of foreign language learning (L2) motivation research was founded in 1959 by two Canadian social psychologists, Lambert and Gardner. Although they were not linguists, they became interested in second language learning because of the somewhat unusual Canadian socio-political environment, which is characterized by the coexistence of French- and English-speaking communities. The most universally accepted contribution of their work to the field has been that learning a second language is unlike learning any other subject. This is because it "involves imposing elements of another culture into one's own life space" (Gardner & Lambert, 1972, p. 193), and because it is easily influenced (positively or negatively) by a range of social factors, such as prevailing attitudes toward the language, geo-political considerations, and cultural stereotypes (Dörnyei, 2005). In other respects, though, the field, just like its counterpart in general and educational psychology, has undergone a number of shifts during the past 50 years: in scope, in research perspectives, in its relation to practice, and in its relationship with the field of Second Language Acquisition (SLA) research.

The first empirical investigations related to L2 learning motivation took place in Canada, and were aimed at identifying and measuring variables that shared variance in common with measures of English-French bilingualism (Gardner & Lambert, 1959). Many such studies resulted in the proposal of Gardner and Smythe's (1975) pioneering socio-educational model of second language acquisition in school contexts, which has been revised several times (e.g., Gardner, 1985a; Gardner, 2000; Gardner & Macintyre, 1993a; Tremblay & Gardner, 1995). It is interesting to note that, according to Gardner, "acquisition" involves "the development of bilingual skill in the language, and that this requires considerable time, effort, and persistence" (Gardner, 2001a, p4).

The studies also resulted in the production of the Attitude/Motivation Test Battery (AMTB), which was originally developed to assess what appeared to be the major affective factors involved in the learning of French as a second language in Canada (see Gardner 1985b). The AMTB has certainly contributed to the popularization of motivation research. In just over four decades since its publication, it has been used in many different parts of the world to investigate students' motivation to learn second languages (e.g., Mondada & Doehler, 2004), heritage languages (e.g., Syed, 2001), foreign languages (e.g., Inbar, Donitsa-

Schmidt, & Shohamy, 2001; Ushioda, 2001), and English as a foreign and international language (e.g., Brown, Robson, & Rosenkjar, 2001; Lamb, 2004).

Through the 1960s, 70s, and 80s, language learning motivation research was dominated by the social psychological approach of Gardner and his Canadian associates. This approach sought to integrate social psychology and individual psychology in order to explain differences in motivation to master the language of another community. The social element of the approach was apparent in the "integrative motive," which proposed that learner' attitudes toward the L2 and the L2 community would affect their L2 learning behavior. For instance, the first "Motivation" factor to emerge in a study of Anglophone high-school students studying French as a second language in Montreal was described as "characterized by a willingness to be like valued members of the language community" (Gardner & Lambert, 1959, p271). Such a perspective on motivation was well ahead of its time since macro-type, social approaches to motivation research (i.e., those focusing on motivational dispositions of communities) only started to become popular in the 1990s (Dörnyei, 2005). However, for this very reason, Gardner's social psychological approach also eventually started to be viewed as inadequate in terms of explaining how motivation works in actual language classrooms. As a result, a new wave of motivation researchers from the USA and Europe started to call for a broadening of the research paradigm.

The 1990s cognitive-situated period in L2 motivation is usually recognized as having been proclaimed by Crookes & Schmidt's (1991) call to "[reopen] the motivation research agenda" but other researchers had also recommended changes in a similar element at around the same time (e.g., Brown, 1990; Julkunen, 1989; Skehan, 1991). The suggested changes did not necessitate a rejection of the social psychological approach, but proposed to enrich it by taking into account what was happening in motivational psychology at that time, namely the adoption of a mostly cognitive and more "micro" perspective, which focused on motivation situated in the classroom.

Another shift in L2 motivation research occurred after the publication of Dörnyei and Ottó's innovative (1998) process model of L2 motivation. As a result, in the late 1990s, a new, process-oriented period began for L2 motivation research. The process oriented period is characterized by an increasing emphasis on viewing motivation, not simply as a static product, but also as a dynamic process fluctuating over time. This movement is led by the research that has been carried out by Dörnyei, Ushioda (e.g., 2001), and colleagues in Europe. The new approaches are moving toward an integration of concepts from motivational psychology, personality psychology, and even neurobiology (Dörnyei, 2005). This in line

with the trend observable in general psychology, as evidenced for instance, by Kuhl's (2000b) Personality Systems Interaction theory of motivation which will be discussed later in this chapter.

The increasing interest in making motivation research more relevant to classroom practice was undoubtedly promoted by the 1994 debate in the Modern Language Journal (Dörnyei, 1994a, 1994b; Gardner & Tremblay, 1994; Oxford & Shearin, 1994). This shift is linked to the move toward a more situated research approach (including the influence of the teacher, classmates, task-partners, and significant others), and to the emphasis on viewing motivation as a process. This is because the investigation of the dynamics of motivation within actual learning situations may uncover the processes by which students become motivated in specific physical classroom environments, which include both educational and social dimensions. This, in turn, may yield implications directly relevant to classroom practice, in terms of practices that can develop and support students' motivation.

Finally, in the scope of shift towards integration into second language acquisition, Dörnyei (2005) claimed that the product-oriented approach (i.e., a focus on answering the question "What is motivation?") of traditional L2 motivation research particularly the kind undertaken within the social psychological paradigm, is what has largely prevented its full integration into SLA. Dörnyei (2005) argues convincingly that this approach is in sharp contrast with SLA methods, which tend to focus on answering the question "How does it work?", and concentrate on studying learner-language development from a situated, process-oriented perspective.

Dörnyei (2005) speculates that the introduction of a process-oriented approach to L2 motivation research means that SLA and L2 motivation researchers may now be able to share similar approaches when studying the same phenomenon of L2 learning. Nevertheless, he cautions that full integration can only take place if L2 motivation researchers focus on how motivational factors affect specific student learning behaviors during an L2 course such as students' engagement in learning tasks rather than their L2 proficiency.

### 2-3-2 The social psychological approach specific to L2 motivation theories

L2/FL motivation research was initiated by social psychologists, Wallace Lambert, Robert Gardner and associates working in Canada. These researchers adopted a social psychological approach that was based on the main principle that students' attitudes toward

the specific language group are expected to influence how successful they will be in acquiring the language. In their earlier study in 1959 on high school students learning French as a second language in Montreal, they found that two factors, aptitude and motivation, were associated with achievement in French. Also they came out with a conclusion that motivation is "characterized by the willingness to be like valued members of the language community" (original emphasis, Gardner & Lambert, 1972, p196).

In the following subsections, there will be a closer look at social psychological approaches that have been influential on L2 motivation research: Clement's social context model, Gardner's socio educational model, and extended versions of Gardner's model. There is a more extensive explanation and discussion of work done by Gardner since his work has been highly influential in research in the field of L2/FL motivation.

### 2-3-2-1 Clément's social context model

Clément's 1980 theory took up the idea that a learner's perception of the relative ethnolinguistic vitality of the L2 learning group and the TL group might influence the outcomes of the L2 learning process through the operation of primary and secondary motivational processes. Clément assumed that a group with high ethnolinguistic vitality would be attractive to members of outgroups (Clément, 1980, p149). The relative ethnolinguistic vitality of the two groups existing in a given social milieu influenced a primary motivational process which consisted of two antagonistic tendencies: integrativeness (positive function of the vitality of TL group) and fear of assimilation (negative function of the vitality of the L2 learning group). The relationship between the two was subtractive (integrativeness minus fear of assimilation) and the resulting tendency had immediate effect on an individual's motivation to learn L2 and, through motivation, on the level of communicative competence that a learner achieved.

In multicultural settings, a secondary motivational process was thought to be operative, whereby the prevailing tendency of either integrativeness or fear of assimilation would determine the amount of contact the learner had with TL speakers. The quantity together with the quality (pleasantness) of contact would impact on the learner's self-confidence, and through it on his or her motivation to learn L2, and through motivation on the attainment of communicative competence. Although a cognitive module was absent from the representations of the model, its importance was acknowledged and measures for language aptitude were incorporated in the empirical tests of the theory. Most importantly, Clément

proposed that since the motivational process was heavily influenced by characteristics of the social setting, "the predispositions and competence of locutors sharing a common milieu should evidence some resemblance, and thus, influence the collective outcome of communicative competence" (Clément, 1980, p152) the collective outcomes being assimilation or integration depending on the status (dominant or non-dominant) of the learner's original group. It could perhaps be said that this proposition is supported by the analysis of census data (Stevens, 1999) which reveals that groups with high levels of English language proficiency tend to have low rates of ethnic language maintenance and high rates of shift to English (shift from the use of aethnic language to English in the family domain). Conversely, groups with low levels of English language proficiency tend to have high rate of ethnic language maintenance and lower rates of shift to English. Tests of the model revealed (1) that the primary motivational process operated in multicultural as well as in unicultural settings since there was a direct link between integrativeness and motivation (Clément &Kruidenier, 1985), (2) that relative ethnolinguistic vitality was not related to integrativeness, self-confidence or motivation (Clément, 1986), and (3) that language aptitude was a better predictor of communicative competence than motivation. Critiques of the model (Giles & Byrne, 1982) argued that predicting collective outcomes assumed too much homogeneity among members of the L2 learning group, that ethnolinguistic vitality was only one of a set of factors determining an individual's ethnic identification, and that it was the degree of ethnic identification that was the prime determinant of the motivational process.

### 2-3-2-2 Gardner's motivation theory

Initiated by Gardner and Lambert, the study of motivation in second language acquisition became a distinguished research topic after they published a comprehensive summary of the results of a long-term research program in 1972 (Dörnyei , 1990). In their book Attitudes and Motivation in Second Language Learning (1972), a sociopsychological model on motivation research was advanced and motivation was defined as influenced by attitudes towards and orientations to learn a foreign/second language (L2). Since then, many empirical studies have been conducted within the model in second language learning contexts and the acquisition of a second language has been proven to be enhanced by motivation. However, as empirical studies on second language learning motivation flourish, new dimensions have been added to the motivation construct and new theories have been put forward. Likewise, the motivation theory proposed by Gardner and his associates has also undergone change and expansion.

Gardner's social psychological theory of L2 motivation has been used extensively to explore the structure of individual students' motivation, and links between students' existing quantity of motivation and their achievement in the L2. The theory comprises the construct of "integrative motivation" (previously termed the "integrative motive"), a model of second language acquisition derived from it, and a matching battery of psychometric tests designed to measure a variety of motivational factors (the Attitude/Motivation Test Battery, or AMTB).

This section reviews the development of Gardner's motivation theory and its application in research studies. In general, Gardner's theory has four distinct areas: (i) a general learning model, labeled the socio-educational model manifested in figure 1; (ii) the construct of the integrative motive shown in figure 2; (iii) the Attitude/Motivation Test Battery (AMTB); and (iv) an extended L2 motivation construct. The structure of the model, empirical research on factors, and empirical research on the relationship among different factors and with language achievement will also be presented.

However, it is important to first clarify a basic distinction made in Gardner (1985a) which has frequently been misunderstood, namely that between orientation (i.e., a class of reasons for learning a language, representing a type of "goal" similar to that found in goal theory) and motivation (i.e., "the driving force in any situation," Gardner, 2001a, p6). Gardner's theory does not belong to goal-type theories (Dörnyei, 2001); therefore, its focus is on motivation, not orientations.

### 2-3-2-2-1 The socio-educational model

Based on empirical studies, Gardner expanded the original socio-psychological model (Gardner & Lambert, 1972) to be a socio-educational one that focuses on four major elements: the social milieu, individual difference variables, language acquisition contexts and outcomes as illustrated in Figure:

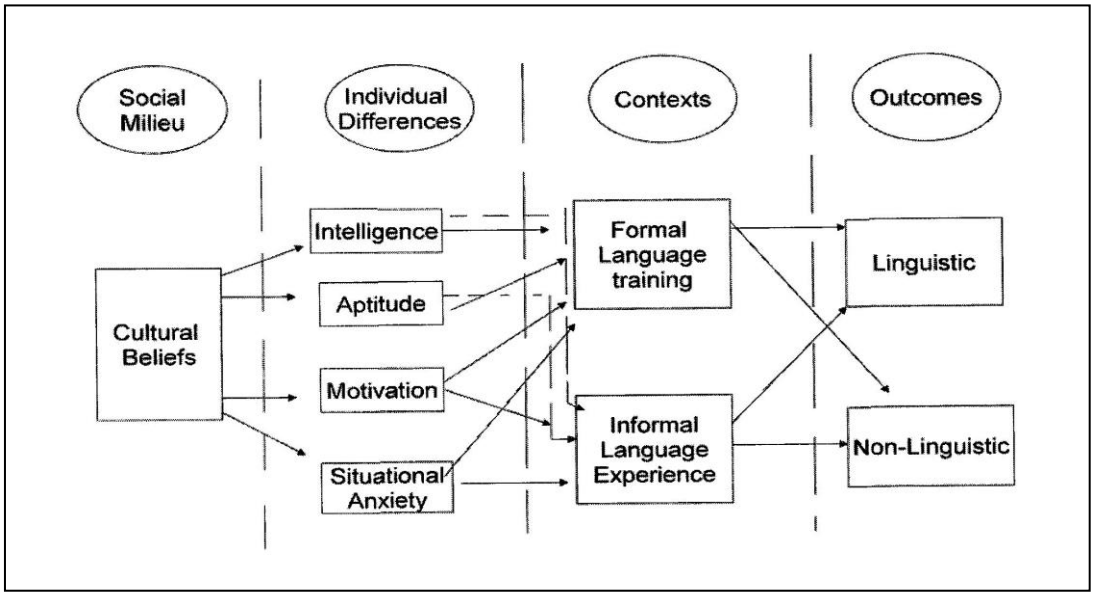



**Figure 1: A Schematic representation of Gardner's Socio-Educational Model-1985a**

Gardner's socio-educational model incorporates four major constructs: (a) social milieu, (b) individual differences, (c) language acquisition contexts, and (d) outcomes. The first construct, the social milieu, consists of the cultural beliefs of the language learner toward the target language group. Those beliefs, in the language learner's cultural context, involve the importance and perception of the second language to the second language learners (Gardner, 1985a). The second construct involves individual differences of the learners. These individual differences include variables such as anxiety, intelligence, language aptitude, and motivation. The third construct is the context of the second language learning, such as formal and informal. The fourth construct is the outcome of a specific language learning process, linguistic and nonlinguistic.

This model proposes that second language acquisition should be considered within the social milieu in which it takes place and hypothesizes that the cultural beliefs within this milieu could influence the development of attitudinal and motivational variables relevant to language acquisition. It determines the learner's beliefs about language and culture and the extent to which these characteristics will influence language learning, in different contexts. And it places a primary role to the aptitude and motivation constructs as they are seen to have a strong influence on learning: aptitude because the student with higher levels of language aptitude will tend to be more successful at learning the language than students less endowed; and motivation because students with higher levels of motivation will do better than students with lower levels. The remaining variables in the model are seen as playing a secondary function.

Direct lines and dashed lines in the model represent different roles played by individual differences depending on the learning context. Direct continuous lines also link the cultural beliefs to four individual difference variables, which manifest that these beliefs can influence the extent to which variables influence the second language learning achievements.

### 2-3-2-2-2 Integrative motivation

The most elaborate and researched aspect of Gardner's motivation theory has been the concept of the integrative motive, which is defined as a "motivation to learn a second language because of positive feelings toward the community that speaks that language" (Gardner, 1985a, p82-83). The integrative motive category includes three subcategories: (a) integrativeness (which refers to the interest in learning a foreign language in order to be part of, or closer to, the target language community); (b) attitudes (reactions to and evaluations of the L2 teachers and courses) toward the learning situation; and (c) motivation, which consists of three inseparable components: effort to learn the language, desire to achieve the goal of learning the language, and positive affect toward the goal. In this model, it is hypothesized that integrativeness and attitudes toward the learning situation are attitudinal aspects that influence motivation. It is, then, motivation that is responsible for achievement in second language learning, and integrativeness and attitudes toward the learning situation are supports for motivation (Gardner, 2001a).

Figure 2 shows Gardner's (2001a) conceptualization of "Integrative Motivation." based on an extract from his basic model of second language learning (pp5-7), which is a revised version of his earlier conceptualization of the "Integrative Motive" (Gardner, 1985a). "Integrative motivation" subsumes three components. Integrativeness consists of integrative orientation, interest in foreign languages, and attitudes towards the L2 community, reflecting the "individual's willingness and interest in social interaction with members of other groups" (Gardner & Macintyre, 1993, p159). Attitudes towards the learning situation comprise attitudes towards the language teacher and the L2 course. Motivation includes effort, desire, and attitudes towards learning. These three elements constitute the cornerstone of integrative motive in Gardner's theory.

The first two, "integrativeness" and "attitudes toward the learning situation," are usually fairly correlated and are seen as supports for the third component, motivation, which has repeatedly proved to be the major variable related to L2 achievement. In other words, a student who has high levels of "integrativeness," and/or "positive attitudes toward the

learning situation," but is low in "motivation" is unlikely to achieve much in terms of L2 proficiency. Conversely, for motivation levels to be sustained over the long period needed to master an L2, a high level of "motivation" alone is insufficient; it needs to be supported by high levels of "integrativeness," and/or positive "attitudes toward the learning situation." Most importantly is that the effect of integrativeness and attitudes towards the learning situation on achievement is mediated by motivation.

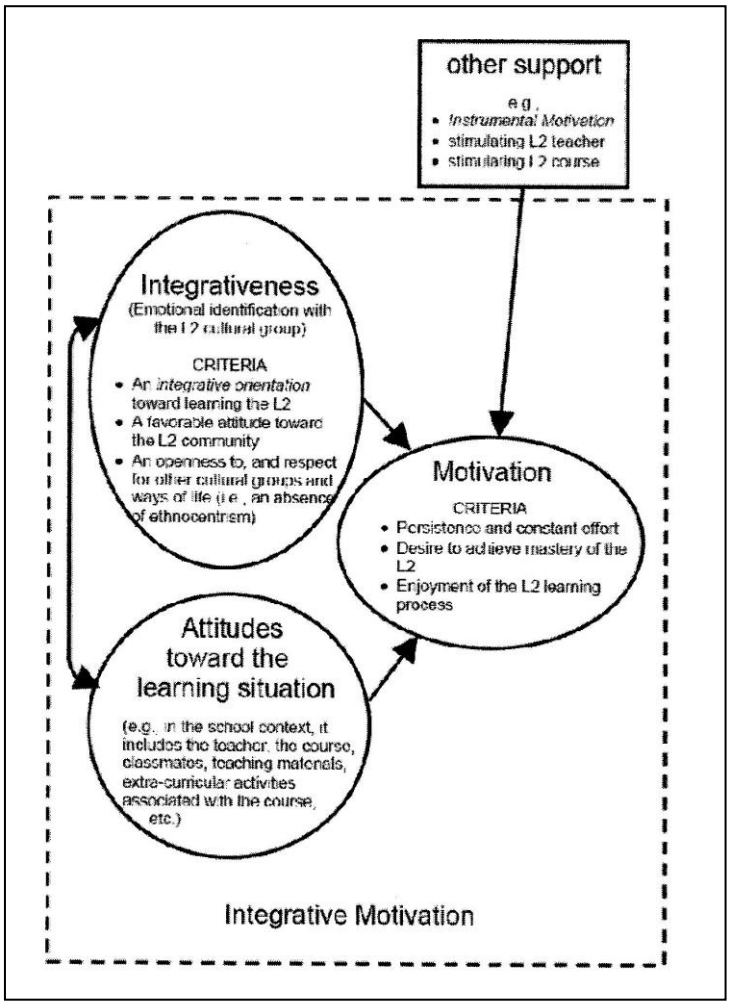



**Figure 2: Conceptualization of Integrative Motivation (Based on Gardner, 2001a, pp5-7)**

Gardner's (1985a) social psychological approach assumes that students' goals, when they engage in L2 learning, fall into two categories, an integrative orientation, and an instrumental one. An integrative orientation reflects a positive disposition toward a community of L2 speakers, accompanied by a desire to learn the L2 for the purpose of interacting with, and even becoming similar to valued members of the community of L2 speakers. An instrumental orientation refers to a desire to learn the L2 primarily for potential

concrete gains associated with L2 proficiency, such as improved education, career, or financial prospects.

Even though "integrativeness" and "instrumentality" are the two most frequently highlighted concepts in L2 motivation studies (Csizér & Dörnyei, 2005), "instrumentality" has not received much attention from Gardner. "Integrativeness" is assessed in the AMTB by scales tapping attitudes toward the group of L2 speakers, general interest in foreign languages, and a set of integrative orientation items reflecting reasons for studying the L2 based on attraction to the group of L2 speakers (Macintyre, 2002).

Finally, Figure 2 indicates the function that Gardner (2001a, p5) attributes to "instrumental motivation" and to other motivational factors (e.g., a stimulating L2 teacher or course), within a class of variables that he termed "other support" in his model of second language learning. However, this miscellaneous class of factors appears somewhat artificially differentiated from "integrative motivation," and not particularly well integrated into the model (Dörnyei, 2005).

### 2-3-2-2-3 The Attitude/Motivation Test Battery (AMTB)

The Attitude/Motivation Test Battery has been used in many different forms. The original formulations of the major concepts as well as the original items were developed by Gardner (1958; 1960) and extended by Gardner and Lambert (1972). Full scale item development and concern with internal consistency reliability of the sub-tests which led to the present version was initiated by Gardner and Smythe (1975). A summary of the initial cross validation is presented by Gardner and Smythe (1981).

Adaptations of the AMTB have been used in many studies of L2 motivation (e.g., Baker & Macintyre, 2000; Gardner, Day, & Macintyre, 1992; Gardner, Lalonde, Moorcroft, & Evers, 1987; Gardner & Macintyre, 1991; Gardner & Macintyre 1993; Gardner, Tremblay, & Masgoret, 1997; Gliksman, Gardner, & Smythe, 1982; Masgoret, Bernaus, & Gardner, 2001; Tremblay & Gardner, 1995).

This scale is made up of over 130 items, and its reliability and validity have been supported (Gardner & Gliksman, 1982; Gardner & Macintyre, 1993). And it consists of 11 subtests that can be grouped into five categories (Gardner, 2001a, p7). Three of the categories, integrativeness, attitudes toward the learning situation, and motivation have been mentioned above and included in Gardner's model. One of the remaining two is instrumental orientation which refers to an interest in learning the language for pragmatic reasons that do

not involve identification with the other language community. The other is language anxiety, which involves anxiety reactions when called upon to use the second language (Gardner, 2001a, p8). Table 1 presents a listing of the constructs assessed in the AMTB, the subtests that define each construct, and the number of items typically used in each subtest.

| | |
|---|---|
| Construct 1: | Integrativeness |
| Subtest 1: | Integrative orientation (4 items) |
| Subtest 2: | Interest in foreign languages (10 items) |
| Subtest 3: | Attitudes toward the target language group (10 items) |
| Construct 2: | Attitudes toward the Learning Situation |
| Subtest 4: | Evaluation of the language instructor (10 items) |
| Subtest 5: | Evaluation of the language course (10items) |
| Construct 3: | Motivation |
| Subtest 6: | Motivation intensity (10 items) |
| Subtest 7: | Desire to learn the language (10 items) |
| Subtest 8: | Attitudes toward learning the language (10 items) |
| Construct 4: | Instrumental Orientation |
| Subtest 9: | Instrumental orientation (4 items) |
| Construct 5: | Language Anxiety |
| Subtest 10: | Language class anxiety (10 items) |
| Subtest 11: | Language use anxiety (10 items) |

**Table 1: Constructs and Scales of the AMTB from Gardner (2001, pp8-9)**

## 2-3-2-2-4 Extended versions of the socio-educational model

In the early nineties Gardner and Maclntyre (1993a) revised Gardner's version of the socio-educational model of language learning (Figure 3). In their version, above all the aspects of the model, the socio-cultural milieu is considered the platform from which all of the variables that influence language learning operate.

Under antecedent factors, the model shows two factors: biological and experiential. Biological differences refer to the differences in age, gender, etc., and the experiential factor refers to any prior knowledge or experience with the target language.

The second construct consists of individual difference variables that are divided into two subcategories: cognitive and affective variables. Cognitive variables include intelligence, language aptitude, and strategies. Affective variables include language attitudes, motivation, and language anxiety. In the below model, it can be noted that only motivation has a direct role in the formal and informal language acquisition context. Intelligence, language aptitude, and strategies have a direct influence on second language learning in a formal language context; however, they have an indirect influence on second language learning in an informal language context.

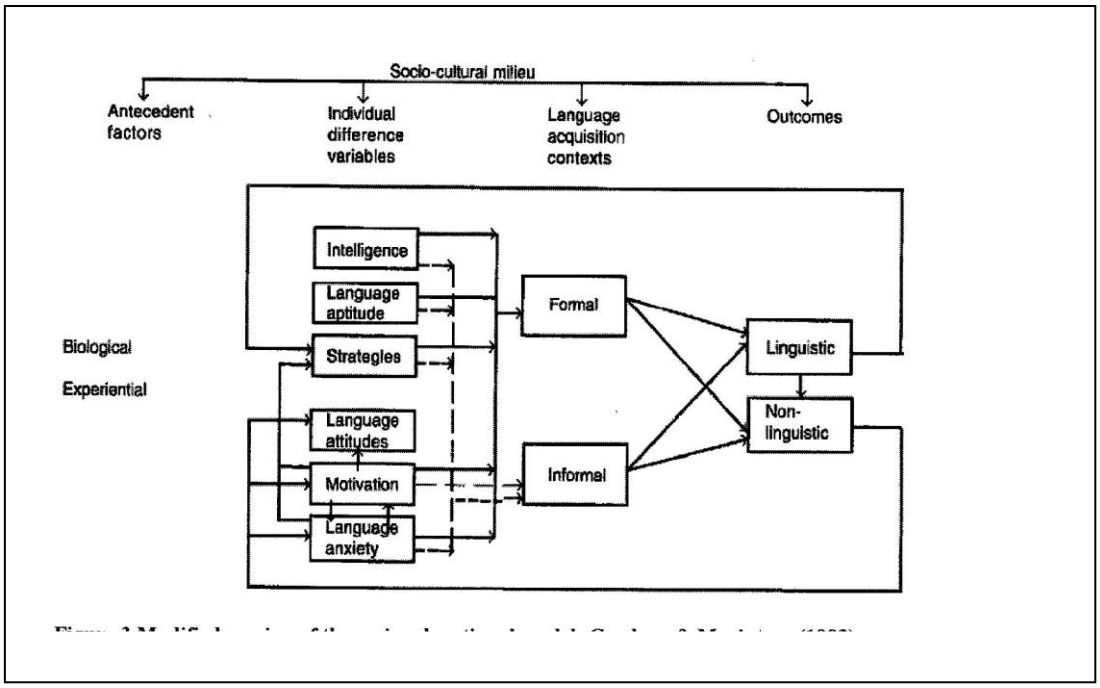



**Figure 3: Modified version of the socio-educational model: Gardner & Macintyre (1993)**

It also can be noted that language attitude is directly connected to motivation. According to Gardner and Maclntyre (1993a), "motivation needs an affective basis to be maintained, and it seems reasonable to argue that attitudes serve this function" (p.9). Motivation and language anxiety, on the other hand, have a reciprocal influence on each other. This relationship between the two tends to be negatively correlated. High levels of anxiety could decrease motivation and high level of motivation might lower language anxiety.

Moreover, it can be seen that all the individual-difference variables except language attitudes are connected directly to formal language acquisition context. Gardner and Maclntyre, (1993a) explain:

This [direct connection to formal language acquisition context] is meant to indicate that in any learning situation where material or skill is being transmitted to a learner in some way, individual differences in intelligence, language aptitude, the use of language learning strategies, motivation and language anxiety will influence how successful that individual will be in acquiring that material of skill (p9).

The outcomes of formal and informal learning can be linguistic and nonlinguistic. The linguistic outcomes are shown to directly interact with language-learning strategies. Nonlinguistic outcomes, on the other hand, are shown to be associated with language attitudes, motivation, and language anxiety. Influenced by cognitive theories, motivation models advanced by other researchers and research findings, Tremblay and Gardner proposed another extended socio-educational model in 1995, which incorporated new elements originating from expectancy-value and goal theories. Figure 4 shows Tremblay and Gardner's (1995) extended model of L2 motivation. The overall design of the model suggests that an individual's L2 motivational knowledge base that is socially grounded but also has cognitive and affective components leads to motivated behavior, which in turn leads to L2 achievement. The expectancy components in the model include "adaptive attributions" and "self-efficacy," the latter being comprised of "anxiety" and "performance expectancy" (i.e., the expectancy that one will be able to perform certain activities in the L2 by the end of the course). The value component is labeled "valence," and is assessed using the traditional AMTB scales for "desire to learn the L2," and "attitudes toward the L2." Finally, the goal element is termed "goal salience." It refers to how specific students' goals are, and to how frequently they use goal-setting strategies. Tremblay and Gardner' (1995) empirical testing of the model revealed that the effect of the new variables did not alter the basic structure of the original model.

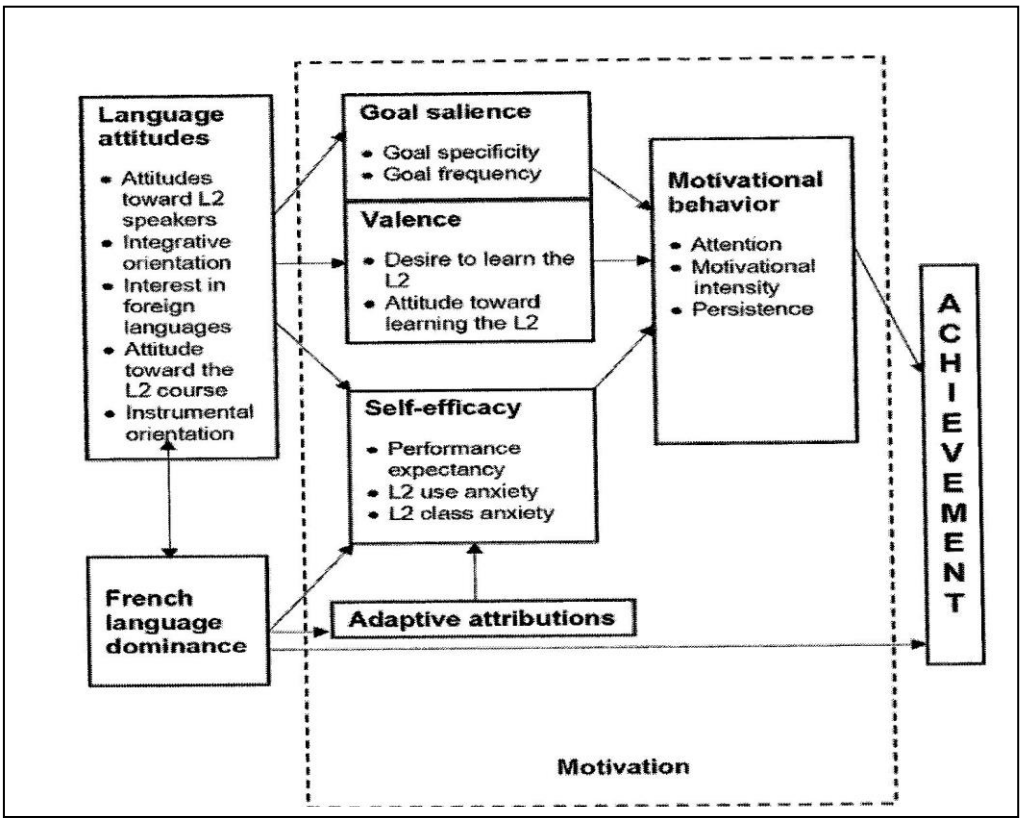



**Figure 4: Tremblay and Gardner's (1995) Model of L2 Motivation**

The novel element in this model is the inclusion of three mediating variables between attitudes and behavior: goal salience, valence and self-efficacy. Thus, the model offers a synthesis of Gardner's earlier, socially grounded construct and recent cognitive motivational theories, and demonstrates that additional variables can be incorporated into Gardner's Socio-educational Model of L2 learning without damaging its integrity (Dörnyei , 1998).

## 2-3-2-2-5 Empirical studies around the model

Since the emergence of this theory, it has been applied to numerous empirical studies which reveal that in general both integrative and instrumental motives contribute to the acquisition of a second/foreign language, and that learners high on integrative motivation work harder and learn faster than those who are low (Gardner et al., 1983; Gardner et al., 1985; Gardner et al., 1987; Gardner et al., 1989; Gardner & Macintyre, 1991; Gardner et al., 1992; Clément et al., 1994).

Many of the empirical studies (Gardner & Lalonde, 1983; Gardner et al., 1985; Gardner et al. 1987; Gardner et al., 1989; Gardner & Macintyre, 1991; Gardner et al., 1992; Tremblay & Gardner, 1995) turned out to support Gardner's (1983: 228) prediction that "individuals

who are integratively motivated would be more active in language learning context, they would work harder and learn faster. Individuals with the more positive attitudes toward the target language are more active in the learning process, work harder to acquire the material and show more interest in learning".

In addition, Gardner et al.'s (1983) study supported the belief that proficiency in a second language was affected by attitudinal variables, which was confirmed by a later research study (Gardner et al., 1985). Their study also showed that motivation had a direct effect on situational anxiety and second language achievement.

Moreover, two other studies (Gardner et al., 1987; Gardner et al., 1989) led to the conclusion that integrative motivation was closely related to persistence, language attrition and retention. It was claimed that students high on integrative motivation continued to learn the target language after the language class was over and retained the language proficiency longer (Gardner et al., 1987).

To address the challenge of the applicability of the socio-educational model, Masgoret and Gardner (2003) employed a meta-analysis method in examining 75 independent samples involving 10,489 individuals. All of the samples were from the studies of the Gardner group that had applied the socio-educational model using the AMTB. Hence, the results from this meta-analysis obviously echoed the voice of this group. Three general conclusions were obtained. First, the five classes of variables, that is, attitudes toward the learning situation, integrativeness, motivation, integrative orientation, and instrumental orientation, were all positively related to achievement in an L2. Second, motivation was more highly related to L2 achievement than the other four. Third, the availability of the language and the age of the learners did not make a significant difference in L2 achievement. The finding about the availability of the language was basically a rebuttal of the criticism leveled in the literature; that is, whether in the second language or foreign language environment, the first two conclusions remained the same.

In another study Bernaus, Masgoret, Gardner, and Reyes (2004) investigated the effect of the cultural background of immigrant children on affective variables in learning three different languages. Participants were students in secondary multicultural classrooms in Spain. A total of 114 students, aged 12 to 16, answered a questionnaire based on Gardner's Attitude/Motivation Test Battery assessing their attitudes, motivation and anxiety towards learning Catalan, Spanish and English. In addition, the students also completed self-ratings of their language achievement in each of the three languages. A factor analysis demonstrated that integrative motivation was generally language specific (i.e. three distinct factors were

obtained, one for each language), but that orientations, language anxiety and parental encouragement tended to apply generally to the three languages, forming three distinct factors. These results provide valuable information regarding the role played by attitudes and motivation within the context of a multilingual classroom. As demonstrated by the first three factors, the majority of attitude and motivation variables, which together represent a concept similar to the integrative motive (Gardner, 1985a), are primarily language specific. This finding suggests that an individual who is integratively motivated to learn one language may not be equally motivated to learn other languages because the 'integrative motives' associated with learning each of the languages are distinct and not common across languages. The three remaining factors– language learning orientations, language anxiety and parental support– demonstrated common relationships across the three languages.

### 2-3-2-2-6 Misconceptions of Gardner's theory

There are two common misconceptions of Gardner's motivation theory (Dörnyei, 2005). The first one is that L2 motivation is simply the interplay of two components, an "integrative orientation / motivation" and an "instrumental orientation / motivation." It is not surprising that misconceptions abound, given that:

• The terms "orientation" and "motivation" have been used somewhat inconsistently in the past by Gardner himself.

• Gardner, for instance, still mentions both "integrative orientation" and "integrative motivation" but the terms have come to refer to different concepts linked in complex hierarchical relationships.

• Some of the terms used in Gardner's model sound confusingly similar (e.g., "integrativeness," and "integrative motive", integrative orientation).

The other common misconception is that the theory revolves around a simple dichotomy of the type, "instrumental motivation is bad / integrative motivation is good," which is probably a consequence of Gardner's almost exclusive focus on "integrativeness."

The different meanings of orientation and motivation are accounted for this way: "orientation refers to a class of reasons for learning a second language" and "motivation refers to a complex of three characteristics (effort, satisfaction and desire) which may or may not be related to any particular orientation" (Gardner, 1985a, p54). Therefore, the integrative and instrumental dichotomy exists at the orientation level rather than the motivation level. This dichotomy is not the key component of motivation, but only functions as "motivational

antecedents that help to arouse motivation and direct it towards a set of goals, either with a strong interpersonal quality (integrative) or a strong practical quality (instrumental)" (Dörnyei, 1998, p123).

### 2-3-2-2-7 Strengths and weaknesses of the theory

Being a unifying model to account for interrelations among different variables associated with second language acquisition, Gardner's motivation theory is flexible to incorporate new components emerging from empirical studies and other theories. As more and more empirical studies in different contexts illustrate that more components should be included in motivation construct (Clément & Kruidenier, 1985; Dörnyei , 1990; Clément et al., 1994), Gardner (1983, 1985a; Tremblay & Gardner, 1995) expanded the socio-psychological model to be a socio-educational one to cover these new emerging components and elements borrowed from cognitive studies such as self-efficacy, goal and attributions (Dörnyei , 1994a; Oxford & Shearin, 1994), which demonstrates that Gardner's motivation theory is adaptive to incorporate additional variables without damaging its integrity (Dörnyei , 1998).

However, there also exist some limitations and Gardner's Motivation theory has received a host of criticism in terms of its theoretical assumptions and motivational battery constructs (Au, 1988; Clément & Kruidenier, 1985; Belmechri & Hummel, 1998; Dörnyei, 1994a, 2003a; Oller et al., 1977; Skehan, 1991)

Clément and Kruidenier (1985) claimed that though the formality of the learning situation in the theory is precisely defined and is intuitively appealing, the definition is in terms of characteristics of the social milieu. The individual's psychological representation of these characteristics and their particular interaction with motivational processes and language production mechanisms are not clear. In addition, research studies prove that integrative and instrumental motivations are not opposite ends of a continuum, and both were shown to be positively related, affectively loaded goals that can sustain motivation (Oxford & Shearian, 1994; Belmechri & Hummel, 1998; Dörnyei , 1994a). Learning goals have proved to break up into different orientation clusters, the definition of which varied depending upon the socio-cultural setting in which the data were gathered (Clément & Kruidenier, 1985; Clément et al., 1994; Oxford & Shearian, 1994).Moreover, rooted in second language learning in Canada, Gardner's motivation theory is difficult to be generalized to other situations (Dörnyei , 1994a; Belmechri & Hummel, 1998). Furthermore, difficulty has been encountered in clarifying

which underlying factors comprise integrative and which comprise instrumental motivations (Belmechri & Hummel, 1998).

In addition to the controversies about instrumental/integrative distinctions, researchers challenged Gardner's approach claiming that it does not include the cognitive aspects of learning motivation (Oxford and Shearin 1994; Dörnyei 1994a), it is not practical and does not benefit L2 learning since it is too broad to help L2 educators generate practical guidelines (Dörnyei 1990). Many theorists and researchers have found that it is important to recognize the construct of motivation not as a single entity but as a multi-factorial one. Oxford and Shearin (1994) analyzed a total of 12 motivational theories or models, including those from socio-psychology, cognitive development, and socio-cultural psychology, and identified six factors that impact motivation in language learning:

• Attitudes (i.e., sentiments toward the learning community and the target language)

• Beliefs about self (i.e., expectancies about one's attitudes to succeed, self-efficacy, and anxiety)

• Goals (perceived clarity and relevance of learning goals as reasons for learning)

• Involvement (i.e., extent to which the learner actively and consciously participates in the language learning process)

• Environmental support (i.e., extent of teacher and peer support, and the integration of cultural and outside-of-class support into learning experience)

• Personal attributes (i.e., aptitude, age, sex, and previous language learning experience).

Crookes and Schmidt (1991) were among the first scholars to question Gardner's approach stating that the empirical evidence is not clear enough to support the notion that integrative motivation is a cause and second language achievement the effect. They acknowledge that language learning takes place within a social context and socially grounded attitudes may provide important support or lack of support for motivation (p. 501). The focus of their arguments is that Gardner's approach was so influential that alternative concepts have not been seriously considered (Crookes and Schmidt, 1991, p. 501) and that the theory was limited in terms of the range of possible influences on motivation that exist. Crookes and Schmidt identified a clear need to research and classify L2 learning motivation as it relates directly to the classroom. They identified four areas of SL motivation: the micro level, the classroom level, the syllabus level, and a level involving factors from outside the classroom.The micro level involves the cognitive processing of L2 input. At the micro level learner motivation is evidenced by the amount of attention given to the input. The classroom level includes the techniques and activities employed in the classroom. Crookes and Schmidt

apply tenets of expectancy-value and self-deterministic theories to this level stating that the expectancy of success and amount of control over activities contributes to learner motivation. The syllabus level refers to the choice of content presented and can influence motivation by the level of curiosity and interest aroused in the students. Finally, factors from outside the classroom involve informal interaction in the L2 and long term factors.

A most comprehensive evaluation of Gardner's theory comes from Au (1988). Au breaks down Gardner's theory to five major propositions and, citing the inconsistency of results in two groups of studies – one conducted by Gardner and his associates and the other conducted by other researchers critiques each proposition. The propositions are:

1. The integrative motive hypothesis – integrative motive is positively related to L2 achievement.

2. The cultural belief hypothesis – cultural beliefs within a particular milieu could influence the development of the integrative motive and the extent to which the integrative motive relates to L2 achievement.

3. The active learner hypothesis – integratively motivated L2 learners achieve high L2 proficiency because they are active learners.

4. The causality hypothesis – integrative motive causally affects L2 achievement.

5. The two-process hypothesis – linguistic aptitude and integrative motive constitute two independent factors affecting L2 achievement. (Au, 1988, p77-78)

In general, Au's and others' (e.g. Oller et al., 1977; Skehan, 1991; Dörnyei, 2003a) criticism is directed at particular methodological and statistical, conceptual, and contextual aspects of Gardner's theory.

In summary, methodologically and statistically Gardner's theory appears to be very strong. However, its conceptual and contextual aspects are marred by some contradictions and inconsistencies. These perhaps arise from the mixture of different contexts and levels of analyses which, while not explicitly specified, are brought together within one framework. For example, cultural beliefs and integrativeness appear to be truly macro-contextual factors since they refer to society at large, whereas attitudes toward the learning situation appear to be a micro-contextual factor since they refer specifically to the formal classroom setting. From the perspective of level of analysis, integrativeness is an intergroup level (L2 learning group-TL group) phenomenon, attitudes toward the learning situation are an inter-individual level (student-teacher) phenomenon, and motivation is an individual level phenomenon. In view of this, it could then be argued that Gardner does not use cultural beliefs as a ploy to rescue his theory from disconfirming evidence, as Au (1988, p85) suggests. It could simply

be that the explanation for a certain result could lie at the intergroup rather than at any other level.

### 2.3.3 Integrative orientation vs. other orientations

Research has shown that language learning motivation is a complex construct made up of a number of other underlying factors. Because motivation is a complex and multi-faceted construct, identifying its underlying components will help in clarifying its nature. Studies in language learning motivation have shown that the constructs that underlie motivation may be interpreted differently in different contexts. The first important difference in language learning contexts is that between foreign language and second language milieus. Attitudes towards a language, the L2 speaking community and its culture, as well as the various reasons for learning another language will differ when learning an L2 as a second or foreign language. Gardner (1980), Clément and Kruidenier (1983), Svanes (1987), and others (Belmechri & Hummel, 1998; Clément et al. 1994; Julkunen & Borzova, 1996; Cid et al., 2002) investigated the endorsement of reasons for learning foreign or second languages by various groups of learners in different contexts. They found that foreign or second language learning breaks up into various orientations depending upon the context.

Instrumental orientation proves to be successful in situations where the learner has no opportunity to use the target language and therefore, no chance to interact with members of the target group. Lukmani (1972) found that an instrumental orientation was more important than an integrative orientation in non-westernized female learners of L2 English in Bombay. The social situation helps to determine both what kind of orientation learners have and what kind is most important for language learning. Braj Kachru (1977, cited in Brown 2002) also points out that in India, where English has become an international language, it is not uncommon for second language learners to be successful with instrumental purposes being the underlying reason for study.

Brown (2002) makes the point that both integrative and instrumental orientations are not necessarily mutually exclusive. Learners rarely select one form of motivation when learning a second language, but rather a combination of both orientations. He cites the example of international students residing in the United States, learning English for academic purposes while at the same time wishing to become integrated with the people and culture of the country.

However, the extent and interaction of these two orientations was liable to controversies. Scholars such as Soh (1987) viewed the integrative and the instrumental goals as opposite ends of a continuum. Others, however, such as Clément et al. (1977) found that both goals are positively related.

As for the status of these orientations, Dörnyei (1990) argues that instrumental goals play a prominent part in the learning of English up to intermediate level. However, learners wishing to master the language with socio-cultural and non-professional reasons of learning English do not merely want to acquire a minimal working knowledge of English. This scholar argues that the instrumental orientations may acquire a special importance in situations where English is an academic matter. Yet, the integrative goals may be there.

In a seminal paper, Canadian researchers Clément and Kruidenier (1983) were the first to challenge the "universality and exhaustiveness" (p288) of the instrumental and integrative orientations because of conflicting results that had been obtained in a number of empirical studies examining patterns of relationships between different orientations and achievement in L2 learning. They pointed out ambiguities in the definition of the construct of integrative orientation, and suggested that aspects of the learning context might influence the emergence of other orientations.

Indeed, four orientations emerged from Clément and Kruidenier's research, namely, instrumental, friendship, travel, and knowledge orientations, which appeared to sustain motivation in all eight groups of Canadian high school learners that they surveyed. Each group represented a different learning context, that is, the eight groups were obtained by combinations of three factors: the learners' ethnicity—English-speaking, or French-speaking; the learning milieu monocultural, or multicultural; and the target L2—French, English, or Spanish. The instrumental, friendship, travel, and knowledge orientations were also found later in a study by Noels, Pelletier, Clément, and Vallerand (2000).

In their 1983 study, Clément and Kruidenier also identified a fifth orientation, termed sociocultural orientation, among unicultural-setting students learning Spanish as an L2 (an ethnic minority language in Canada). A sociocultural orientation refers to "seek[ing] greater knowledge of the cultural and artistic production of the target [language] group" but implies "a rather distant or 'bookish' interest," therefore lackingthe affective connotation that is an inherent aspect of integrative orientation (Clément & Kruidenier, 1983, p288).

Clément and Kruidenier's (1983) results suggested that an integrative orientation, whereby students learn an L2 in order to "identify" with valued members of the L2 group,

requires assurance of one's first language and culture dominance, as well as familiarity with, and usually availability of the L2 group in one's immediate environment.

In a second language context, Kruidenier and Clément (1986) investigated the orientations of grade 11 students in Quebec City towards learning English as a second language. In this study, students' orientations were friendship, travel, prestige, and knowledge/respect. Their study was conducted with 93 students, aged 15 to 19. They used a Likert-type 6-point scale.

Pondering on these results, Belmechri and Hummel (1998) conducted a similar study to Kruidenier and Clément's with a similar population in the same context using the same instrument with adaptations. They ran factor analyses and a multiple regression analysis on the data. Results indicated that students' orientations were: travel, understanding, school (instrumental), friendship, understanding, and career (instrumental).

In a foreign language context, Dörnyei (1990) studied the orientations of Hungarian students toward learning English. The students were adult learners who had voluntarily registered and paid for English courses. The students were learning the language as an academic matter. In this context, he hypothesized the prominence of instrumental orientation. His reason for this hypothesis was little or absence of the L2 group member in the society. However, his results revealed the existence of an integrative orientation as they portrayed a desire for contact with foreigners and Anglophone culture. His first study confirmed the prominence of instrumental goals up to an intermediate level.

Dörnyei's (1990) studies paved the way for other more intensive studies using mixed methodology. In 1994, Clement, Dörnyei, and Noels assessed the orientations of students in the uni-cultural Hungarian context. A survey assessing students' attitude, anxiety, and motivation toward learning English as well as their perception of classroom atmosphere and cohesion was administered to 301 students in Grade 11. Meanwhile, the teachers were asked to rate each of the students on proficiency and a number of classroom behaviors and to evaluate the cohesion of each class group. It was revealed that achievement in English was significantly related to self-confidence, the evaluation of the learning environment and the motivational indices. The attitude and effort index was also found to be related to self-confidence, the learning environment, and a cluster of affectively based attitudes and motivational factors.

In later study, Julkunen and Borzova's factor analysis (1996), based on teenagers in Finland and Russia, yielded three other factors ('challenge motive', 'anxiety factor' and 'teacher/method') besides an instrumental and an integrative orientation.

Furthermore, Cid et al. (2002) in their study on a sample of students from Catalonia made a distinction between two factors that are instrumental in nature, 'functional' and 'career-oriented'. The first one covers the use of English for personal purposes (everyday language, songs, media, tourism, movies) and the latter covers the use of English for future studies and work.

The most important contribution of this focus on orientations lies in the fact that it has helped redefine the concept of integrativeness, which was originally said to involve "emotional identification with another cultural group" (Gardner, 2001a, p5). The reconceptalization of integrativeness will be explained further in the next section.

### 2.3.4 Integrative motivation in a globalizing world: Re-conceptualizations

The world has changed greatly since Gardner and Lambert first established their views toward motivation and second language acquisition in the 1950s. Their ideas of integrative motivation are based upon a world with obvious and identifiable social groups associated with particular languages. However, in the case of English, concepts like globalization and the rapid growth of technology should be considered. Learners may not associate English with a particular cultural group, but with an international community including "business, technological innovation, consumer values, democracy, world travel, and the multifarious icons of fashion, sport and music" (Lamb 2004). Due to the current information technology era, globalization, and students' interaction with foreigners, it is plausible that learners can develop certain "generic" attitudes towards the culture of the target language and its native speakers.

In fact, Gardner and Macintyre (1993) themselves acknowledge that since motivation is dynamic; the old characterization of motivation represented by instrumental/integrative distinctions is too restricted and cannot be employed. In a review of the literature, Dörnyei and Csizér (2002, p453) say that empirical studies on L2 motivation show that some kind of integrativeness factor does exist, but affirm that 'it may be timely to re-examine the term." Dörnyei (1990) is another researcher to challenge the conceptual definition and the dominant place of "integrativeness" in L2 motivation. His research was based on survey data obtained from young adult learners of EFL in Hungary, where direct contact with a community of English speakers, hence the opportunity to identify psychologically and emotionally with them seldom, if ever, happens. Dörnyei (1990) argued that foreign language learners could

hardly be expected to form attitudes about the L2 community, particularly when the L2 is an international language. Instead, he proposed that identification be considered metaphorically, as "a more general disposition toward language learning and the values the target language conveys" (p65), "and in the case of the undisputed world language, English, this identification would be associated with a non-parochial, cosmopolitan, globalized world citizen identity" (Dörnyei, 2005, p97). This was already well illustrated in Dörnyei's (1990) conceptualization of an Integrative Motivational Subsystem (based on the set of integrative motives that emerged from the study), which includes the following four dimensions:

• A general interest in foreign languages, cultures, and people (related to Clément and Kruidenier's [1983] "sociocultural orientation").

• A desire to broaden one's outlook, to be current, more cosmopolitan, and avoid isolation (associated to Clément and Kruidenier's [1983] "knowledge orientation").

• A desire for new stimuli and challenges (includes Clément and Kruidenier's [1983] "friendship orientation," and the tourist dimension of the "travel orientation").

• A desire to integrate into another community (temporarily or permanently), with the help of the L2.

It is especially interesting to note that, compared to the set of integrative motives; the set of instrumental motives that emerged from Dörnyei's (1990) investigation was particularly homogeneous, and accounted for a large proportion of the variance in motivation. "Instrumental motives" refer to those organized around a learner's striving toward his or her future career. Consequently, the results seemed to suggest that instrumental orientation might play a more crucial role than integrative orientation in foreign language learning environments. Moreover, Dörnyei's (1990) results showed that integrative and instrumental motives sometimes overlapped, particularly in the case of emigration, or even temporary sojourn, when the main motives are usually work or study but can be accompanied by a desire to identify with and integrate into a new community. Consistent with the above, Dörnyei (2002) subsequently redefined "integrativeness" as "a broad positive disposition towards the L2 speaker community, including an interest in their life and culture and a desire for contact with them" (p147).

The lack of fit between empirical findings and Gardner's meaning of "integrativeness" has led some researchers, such as Warden and Lin (2000) in the Taiwanese EFL environment, to conclude that integrative motivation does not exist in their particular setting. Other researchers suggest that it exists but in a different form. For instance, based on empirical data collected in the Japanese EFL context, McClelland (2000) proposed that, since English is an

international language, integrativeness could refer to integration with the global community. The global community, in many ways, is an "imagined community," as conceptualized by Norton (2001), that is, a mental construction made of a combination of personal experiences and knowledge derived from the past, and of imagined elements related to the future.

Yet other researchers try to avoid using the concept because of conflicting results. Irie (2003) explains that this often happens in Japanese motivation studies because what is generally found is a factor that blends positive attitudes toward L2 communities and speakers of the L2 with utilitarian interests (e.g., traveling), which does not fit Gardner's original meaning. Instead, these composite factors are given new labels, such as "International Orientation" (Nakata, 1995a, 1995b) or "Intrinsic-Instrumental-Integrative Motive" (Kimura, Nakata, & Okumura, 2001). An elaborate adaptation of integrativeness has also been proposed by Yashima (2002), which she called "International Posture." International Posture is presently operationalized into three variables: "interest in international vocation or activities," "interest in foreign affairs," and "intergroup approach-avoidance tendency" (Yashima, Zenuk-Nishide and Shimizu, 2004). Yashima (2002) found that Japanese university students' International Posture influenced their motivation and L2 self-confidence. Yashima et al (2004) replicated these findings with Japanese adolescent learners of English.

Other researchers have examined integrative motivation for learning a foreign language in the globalizing world in different contexts, namely, Kormos and Csizer (2008) and Csizer and Kormos (2008) in Hungary, Hernandez (2008) in the USA, and Lamb (2004) in Indonesia. Specifically, Kormos and Csizér (2008) examined motivation for learning English as a foreign language in three distinct learner populations in Hungary: secondary school pupils, university students, and adult language learners. The main factors affecting students' L2 motivation were language learning attitudes and the ideal L2 self, which provides empirical support for the main construct of the theory of the L2 motivational self-system. The results also demonstrated that models of motivated behaviour varied across the three investigated learner groups: for university students, as well as for adult language learners, "international posture" was an important predictive variable, instead of interest in English-language cultural products among secondary school pupils.

Furthermore, Csizér and Kormos (2008) examined the role of inter-cultural contact in the motivation of Hungarian learners. They used motivated learning behavioursas the outcome measures. According to Dörnyei (2005), motivated learning behaviour, one of the most important antecedents of achievement in language learning, is defined as "effort expended to achieve a goal, a desire to learn the language, and satisfaction with the task of learning" (p6).

Csizer and Kormos' (2008) results showed that these behaviours were determined not only by language-related attitudes, but also by the views of students about the perceived importance of contact with foreigners. The results of the study also revealed that the perceived importance of contact was not related to students' direct contact experiences with target language speakers but was influenced by the students' milieu, that is, the social influence of the learners' immediate environment (parents' support and friends' attitudes toward L2 learning) and indirect contact to foreign media usage. Among the contact variables, it was only contact through media products that had an important position in the model examined, whereas direct contact with L2 speakers played an insignificant role in affecting motivated behaviour and attitude. Csizér and Kormos pointed out that this finding highlighted that, in a foreign language setting such as Hungary, indirect contact by means of exposure to English-language media products, such as television, magazines, and the Internet, might take over the place of direct contact and might exert significantly more influence on attitudes to target language speakers and their culture than direct spoken contact.

Hernandez's (2008) study examined students learning Spanish as a foreign language in the USA. Integrative motivation, instrumental motivation, the need to fulfill a foreign language requirement, grade point average, and previous years studying Spanish were used as independent variables to predict scores on exams, the desire to enroll in Spanish courses, and the intention to enroll in Spanish courses. Integrative motivation was a significant predictor of students' desire to enroll in additional coursework, and it also had an important role in students' foreign language requirement and students' intention to major in the language. A negative relationship was found between the need to fulfill the language requirement and intent to continue with further studies in Spanish. The findings demonstrated that integrative motivation was important in predicting student achievement in the foreign language classroom.

Examining integrative motivation in learning English in Indonesia, Lamb (2004) used closed and open questionnaire items, classroom observations, and interviews with a selected group of Indonesian students to examine their motivation in learning English. The results showed the integrative and instrumental orientations to be indistinguishable. The researcher argued that English had lost its association with particular Anglophone cultures and instead was identified with powerful forces of globalization and that the desire to "integrate" had lost its explanatory power in many EFL contexts. Lamb found that most students aspired to a bicultural identity that incorporated an English-speaking, globally involved version of themselves in addition to their local Indonesian culture.

To recapitulate, the importance of looking into the effects of motivation in the current globalizing world lends support to a closer investigation of motivation in different contexts. However, controversy still exists as to how to refine and redefine relevant motivation concepts, especially integrative motivation. On the one hand, many researchers (e.g., Dörnyei, 2005, 2009a; Lamb, 2004; Sifakis, 2004; Yashima, 2002; Yashima, Zenuk-Nishide, & Shimizu, 2004) promoted different concepts to enlarge the vision of motivation to suit challenges faced with world globalization.

Ushioda (2009), for example, presented a person-in-context relational view of emergent language motivation. She argued that by integrating a range of relevant theoretical frameworks to inform our analysis of interaction processes and relational contextual phenomena, we may enrich and diversify our understanding of how motivation shapes and is shaped through engagement in L2-related activity and the engagement of identities and engagement with possible selves (p225).

In addition, a more recent reinterpretation of "integrativeness" by Csizér and Dörnyei (2005) may offer a more useful motivational concept because it is not specific to English as an international language and has the merit of being able to account for the high positive correlation often found between "integrativeness" and "instrumentality." On the basis of findings from a large-scale survey of Hungarian school children (age 13-14), these authors suggest that it may be useful, especially in contexts where there is little or no direct contact with L2 speakers, to look at "integrativeness" from a perspective of "ideal" and "ought" selves. From this perspective, learners are said to have an "integrative" disposition if they are driven by an idealized image of themselves that includes the possibility of becoming competent L2 speakers. A learner with an ought L2/FL self as opposed to an ideal L2 self learns an L2 for non-internalized motives based, for instance, on fear of punishment or on fear of failure. Csizér and Dörnyei suggest that "integrativeness" be relabeled as the "Ideal L2 Self," and point out that the latter does not conflict with Gardner's original notion of "integrativeness".

On the other hand, some researchers, such as Macintyre, Mackinnon, and Clément (2009a), have expressed caution about re-theorizing L2 motivation from a self-perspective and have urged the researchers in this field not to throw out the baby with the bathwater, suggesting instead that possible selves and integrative motivation be viewed as complementary rather than competing frameworks. They argued that language motivation research that brought in self and identity theories held a great deal of promise because of its focus on the learner as applicable to education research contexts, its focus on whom the

learners planned to use language with apart from a specific cultural group, and its ability to integrate multiple motives. However, cautions were put forward as to how to ensure a better understanding of language motivation rather than simply rephrase it. Macintyre, Mackinnon, and Clément suggested that the literature of the socio-educational model of motivation is a solid base on which other literature or new concepts could be built.

### 2-3-5 Expectancy-value related components of L2 motivation

Gardner's theory of L2 motivation provides some basic elements of a student's L2 domain motivational knowledge. However, other components have been investigated since the 1990s. A number of these components fall within an expectancy-value framework.

#### 2-3-5-1 L2 Research on attributions

Research implementing aspects of the attribution theory has been limited despite its recognized importance, partly as, Dörnyei (2003a) points out, because it does not easily submit itself to quantitative research. Dörnyei summarizes the findings of some qualitative studies that were conducted by Ushioda (1996, 1998) and by Williams and Burden (1999). The first found that maintaining a positive self-concept and belief in personal potential in the face of negative experiences depended on two attributional reasons: success attributed to personal ability or other internal factors (e.g. enough effort) and failure to temporarily shortcomings that can be overcome (e.g. lack of effort or time to spend). The latter found differences between ages: 10-12 year olds attributed success mainly to listening and concentration, older learners mentioned a variety of reasons including ability, level of work, circumstances and the influence of others.

#### 2-3-5-2 Linguistic self-confidence and related attitudinal constructs

Linguistic self-confidence is a construct that was first introduced by Clément, Gardner , and Smythe in 1977 and has been supported by empirical results (e.g., Clément, 1980; Clément & Kruidenier, 1985). Clement (1980) proposed that linguistic self-confidence was an important determinant of the motivation to learn an L2 and consisted of perceptions of confidence in the L2. It is a socially defined construct, since it is mainly determined by the quality and quantity of either direct or indirect social contact with the L2 group and culture (Clément, Dörnyei, & Noels, 1994). In this respect, it is different from the cognitive construct of "self-efficacy" used in the psychological motivational literature. Linguistic self-

confidence, though, does have a cognitive subcomponent named perceived L2 competence (Baker &Macintyre, 2000), as well as an affective one, L2-use anxiety, or "the discomfort experienced when using a L2" (Macintyre, Clément, Dörnyei, & Noels, 1998, p551). Learners who are high in linguistic self-confidence tend to believe that they have the ability to achieve goals or complete tasks successfully.

Linguistic self-efficacy (Dörnyei & Kormos, 2000) is the task-specific form of linguistic self-confidence. It is a situation-dependent, cognitive component, which refers to learners' self-evaluation of their existing L2 language knowledge and skills, with regard to whether or not they can or think they can meet the communication demands of a particular task, and whether they feel they have the ability to compensate for what they do not know. Dörnyei and Kormos (2000) and Dörnyei (2002) investigated the relationship between linguistic self-efficacy and task engagement. Task engagement was operationalized as the number of turns that Hungarian high school EFL students took at speaking the L2, and the number of words that they produced while engaged in an oral task. The task was especially designed for the study, but took place in the students' regular English classes. Both studies revealed that linguistic self-efficacy only affected the task engagement of those students who had positive attitudes toward the task; in other words, if students were negatively disposed toward the task, it did not matter whether they felt able or unable to complete the task satisfactorily. Consequently, it appears that if a student does not want to engage in an activity, whether or not she feels she can complete it, may be irrelevant.

### 2-3-5-3 Value components of L2 motivation

For many secondary school students, learning an L2 remains primarily an academic requirement, which is often at best perceived as a means to achieve another end. In other words, they may be interested in obtaining high scores in an L2 test (which may only require the ability to do well in complex multiple-choice tests, and not test either oral or written proficiency in the L2), in order to pursue other meaningful personal goals. Dörnyei and Kormos (2000), and

Dörnyei (2002) investigated the instrumental benefits associated with the EFL proficiency of Hungarian high school learners. In these studies, the authors preferred to use the term "incentive values" to instrumentality because, besides the usual pragmatic benefits mentioned by the participants, other incentives were mentioned such as traveling, making foreign friends, and understanding English songs. Dörnyei and Kormos (2000) found a

negative correlation between learners with high task attitudes who reported an interest in incentive values and the number of words produced by these learners; they suggested it might be because such an interest was socially desirable rather than genuine. On the other hand, Dörnyei (2002) reported a highly significant, positive correlation between students with positive task attitudes who reported an interest in incentive values and the number of turns they had taken during the task. Dörnyei (2002) indicates that the result is in accordance with his theoretical proposition that task motivation is "fuelled by a combination of situation-specific and generalized motives" (p151). This conclusion is in line with Boekaert's theoretical position (1988), and with Tremblay, Goldberg, and Gardner's (1995) suggestion that the trait motivation students bring to a given lesson may interact with classroom experiences to affect their state motivation during that lesson

Finally, another noteworthy finding from the studies by Dörnyei and Kormos (2000) and Dörnyei (2002) was that some learners, who had negative attitudes toward the tasks used in their study, nevertheless engaged in L2 communication behavior when they held favorable attitudes toward the L2 course. This seems to lend support to Schumann's (1999) argument that some individuals may be "willing to endure" (p36) certain L2 learning experiences that they find unappealing or even unpleasant, just because of the contribution these experiences make to achieving a longer-term goal that they value (e.g., learning an L2). It also suggests that favorable attitudes toward an L2 course may be related to the positive value students attach to L2 learning in general, and that attitudes toward specific language learning tasks may be based on an affective type of response to these learning tasks, which can be self-regulated.

### 2.3.6 Self-determination theory (SDT) and second language motivation

Deci and Ryan's (1985, 2002) self-determination theory (SDT) has been one of the most influential and well-known approaches in motivational psychology (Dörnyei, 2003a). According to SDT (Deci & Ryan, 1985, 1995; Ryan & Deci, 2000), three different types of motivation (intrinsic motivation and extrinsic motivation, and amotivation) can be identified according to the extent to which a learner participates in an activity due to their inner interest. Different types of motivations are depicted in Figure 5 below:

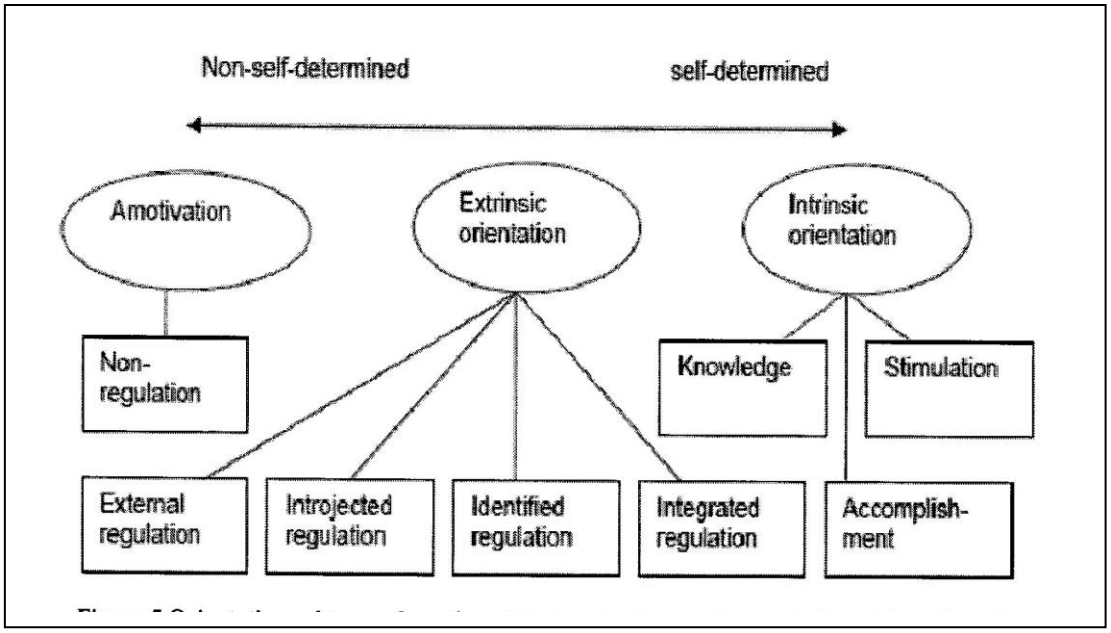



**Figure 5: Orientation subtypes along the self-determination continuum (adopted from Ryan & Deci, 2000, cited in Noels, 2001a, p. 49)**

In the language learning context, intrinsic motivation (IM) refers to "the degree of effort a learner makes to learn a second/foreign language as a result of the interest generated by a particular learning activity" (Ellis, 1997, p140). Vallerand and his associates (Vallerand, 1997; Vallerand, Blais, Briere, & Pelletier, 1989; Vallerand, Pelletier, Blais, Briere, Senecal, & Valliires, 1992, 1993) propose three subtypes of intrinsic motivation: IM-Knowledge, IM-Accomplishment and IM-Stimulation. The enjoyable feelings obtained from "the self-initiated and challenging activity" are the basis of the three subtypes of intrinsic motivation. IM-Knowledge refers to "the motivation for doing an activity for the feelings associated with exploring new ideas and developing knowledge"; IM-Accomplishment is "the sensations related to attempting to master a task or achieve a goal"; IM-Stimulation means "motivation based simply on the sensations stimulated by performing the task" (Noels, et al., 2000, p61).

Extrinsic motivation (EM) refers to the degree of effort a learner makes to learn a second/foreign language in order to receive some extrinsic reward or to avoid punishment. EM has traditionally been regarded as undermining intrinsic motivation, with several studies confirming that intrinsic motivation in an activity will gradually decline if learners have to accomplish a task for some extrinsic needs. However, recent research shows that extrinsic motivation can be combined with or even leads to intrinsic motivation (Dörnyei, 1994a; Noels, et al., 2000). EM has been classified into four types, from the lowest to highest level of self-determination: external regulation, introjected regulation, identified regulation and

integrated regulation (Vallerand, 1997; Vallerand et al., 1992, 1993). These types vary in the extent to which "they have been internalized and integrated into the person's self-concept" (Grolnick, Deci, & Ryan, 1997, cited in Noels, 2001a, p46). External regulation is the least self-determined form of extrinsic motivation and is defined as "those activities that are determined by sources external to the person, such as tangible benefits or costs" (Noels et al., 2000, p. 61-62). Introjected regulation is more internalized and refers to "reasons that pertain to performing an activity due to some type of pressure that individuals have incorporated into the self, such that they compel themselves to carry out that activity" (Noels et al., 2000, p62). The most self-determined form is integrated regulation, which "occurs when identified regulations are fully assimilated to the self, which means they have been evaluated and brought into congruence with one's other values and needs" (Ryan & Deci, 2000, p73). A motivation refers to situations in which people have no reasons for their performance, that is, there is no relationship between their actions and the consequence of those actions (Noels, et al., 2000). Deci and Ryan's (1985) theory on intrinsic/extrinsic motivation and self-determination has become so influential in mainstream psychology, that components of the theory have been incorporated into L2 motivation research. In particular, researchers have focused on apparent similarities between intrinsic motivation and an integrative orientation and between extrinsic motivation and an instrumental orientation.

Noels and her colleagues (Noels, Pellertier, Clement, & Vallerand, 2000; Noels, Clement, & Pelletier, 1999) have made a systematic effort to investigate the relationship between the main concepts in SDT and established L2 motivation concepts.

Noels et al. (1999, 2000) examined the validity of the self-determination model among Anglo- Canadians learning French and Anglo-Americans learning Spanish and found that the subtypes of SDT could be successfully used to test L2 motivation. The results showed a clear distinction among the subtypes of motivation, i.e., that more determined forms of motivation, less determined forms of motivation and amotivation can be distinguished explicitly. Moreover, Noels et al.'s (2000) study explored the link between the subtypes of intrinsic/ extrinsic motivation and the language learning orientations proposed by Clément and Kruidenier (1983), that is, travel, knowledge, friendship and instrumental orientations. The results suggest that instrumental orientation is strongly correlated with the external regulation, and that travel, knowledge and friendship are highly associated with identified regulation and intrinsic motivation, which are more self-determined. However, the relationships between integrative orientation and the subtypes of self-determination theory were not explored.

In a follow-up study, Noels, Clément, and Pelletier (2001) examined another group of learners, francophone Canadians learning English, to test the extent to which the SDT can be generalized and, more important, to expand on previous studies. They investigated the relations between different subtypes of intrinsic and extrinsic motivation and integrative orientation. The results demonstrated "cross-linguistic generality" (Noels, et al. 2001, p432) in that the motivation pattern of Francophone learners of English in this study was consistent with that of Anglophone learners of French at the same bilingual institution featured in Noels et al.'s (1990) study. The results also indicated that "integrative orientation is most similar to more self-determined forms of motivation and to intrinsic motivation in particular" (Noels, et al. 2001, p432), coinciding with data reported by Noels (2001b). An integrative orientation was found to be predictive of L2 achievement, as interacting with target language speakers demands relatively high fluency and grammatical accuracy, encouraging learners to strive to achieve greater language proficiency (Noels, et al., 2001).

In sum, these studies show that an instrumental orientation is more closely connected with less extrinsic motivation, while the integrative orientation is more closely related to intrinsic motivation. Based on the different research findings drawn from ESL and EFL contexts regarding the predictive effects of integrative and instrumental orientations on L2 achievement, it is necessary to look at IM and EM through different contextual lenses.

However, the distinctions that Noels and associates make between the different extrinsic regulations and the different intrinsic motives are not theoretically clear. In addition, new recent research within the frame of the self-determination theory suggests that such a continuum does not exist. Vandergrift (2005) wanted to examine the relationship between motivation and proficiency in L2 listening among adolescent learners of French as L2. The framework adopted for studying motivation was the self-determination theory with the sub-classifications suggested by Noels and associates.

Among the other findings, Vandergrift found that 'no distinct simplex pattern, reflecting a continuum of increasing self-determination [was] apparent' and concluded that the self-determination framework as theorized by Noels and colleagues cannot be generalized for adolescent learners. Such a generalization can only be made as to the broad categories of extrinsic motivation, intrinsic motivation and amotivation. In a recent experimental study on college students, Vohs et. al. (2008) found that offering too many choices to individuals may lead to negative effects on self-regulation. It found for example, that this might lead to less self-regulation, less willingness to engage in an activity and less persistence on performance.

### 2.3.7 Goal theories and second language motivation

A number of researchers on language learning motivation such as Oxford and Shearin (1994) and Dörnyei (1994a) have embraced the goal setting theory in some of their works. Dörnyei incorporated the goal setting theory into his 1998 model on language learning motivation. The appeal of the theory is not without genuine reasons. It offers measurable parameters and the possibility of autonomy for the student (Pagliaro, 2002). However, Pagliaro warns against a careless application of the theory that has developed within a workplace context on language learning. In the former context, work is needed for living whereas in the latter students are not subject to these needs.

Since mastering a language is not a goal to be achieved within a short time, Dörnyei (1994a) suggests that planners set sub goals (proximal sub goals) that can be achieved within a short time. Such sub goals might have a powerful motivating function for they also provide learners with feedback on their progress. They can, once achieved, increase self-efficacy and motivation. Van Lier (1996, p121), cited by Pagliaro (2002, p20), warns against an exclusive focus on goals since concentration only on future goals, particularly the long-term goal of mastering the language, might distract teachers' attention from the fact that learners' intrinsic enjoyment and innate curiosity are both vital sources of motivation.

Unlike the goal-setting theory, the goal orientation theory was developed in a classroom context in order to explain children's learning and performance (Dörnyei, 2001, p27), and it might now be one of the most vigorous motivation theories within the classroom (Pintrinch & Shunck, 1996). According to this theory, an individual's performance is closely related to his or her accepted goals. An important contribution of the theory resides in its distinction between two types of goal orientation (Ames & Archer, 1988; Ames, 1992): performance vs. mastery (or learning) orientations. Learners possessing the first orientation are primarily concerned with looking good and capable, those possessing the second are more concerned with increasing their knowledge and being capable. A rather interesting distinction is suggested by Dweck (1985, p291) in Williams and Burden (1997, p131), 'Put simply, with performance goals, an individual aims to look smart, whereas with the learning goals, the individual aims to becoming smarter'. A strategy called the attunement strategy (ibid, p132), based on the goal orientation theory in which teachers negotiate and discuss with students all aspects of the work, proved successful in increasing language learners' motivation in primary schools in Netherlands and England (Hasting, 1992 in ibid).

### 2.3.8 Personality Systems Interaction (PSI) theory

Personality Systems Interaction theory, or PSI (Kuhl, 2000a), builds on Kuhl's Action Control Theory (e.g., Kuhl, 1986). PSI is based on neurobiological evidence, and is supported by a systematic body of empirical research. It is a fully-fledged theory of motivation and personality. PSI calls attention to the mechanisms underlying the dynamics of motivation and personality—that is, to the functional characteristics of the cognitive "macro-systems" (akin to modules) posited to underlie the functioning of motivation and personality, and to the functional relationships among these systems. For instance, PSI tries to answer questions such as, How does a specific system become activated? What does it do when it is activated? What enables the activation of a connection between two systems?

Being based on neurobiological and experimental evidence, PSI is in line with Schumann's (e.g., 1998, 1999, 2001a, 2001b) neurobiological perspective on L2 motivation in the Second Language Acquisition (SLA) field. Kuhl (2000b) aptly summarizes the core concept of PSI theory, and outlines broad implications for education as follows:

PSI theory shows how biased activation of affect in relation to key cognitive systems can lead to inflexible cognitive and self-regulatory styles. An understanding of how affective bias operates in relation to cognition and self-regulation suggests opportunities for altering personal styles through new targets of training and therapy. Whereas content-based theories lead to modifications of contents such as controllability beliefs, or the types of goals students pursue …, PSI theory suggests changing cognitive and self-regulatory mechanisms for instance, by changing the way a person regulates affect. (p666)

Affect therefore occupies a central place in PSI since it is assumed that motivational problems occur because of an individual's impaired ability to move between different affective states. Biased activation of affect (which could be due to personality dispositions, task demands, and/or other situational constraints) impacts on the energy flow between the systems, generating specific patterns and sequences of interaction among them that may be far from optimal for motivation. In other words, what appears important in terms of motivation in classrooms is not to feel positive affect throughout the duration of lessons, but rather the ability (and opportunity) to feel a variety of more, or less positive or negative types of affect, and the ability to move easily between these different affective states. This adds a new, and more complex dimension to Schumann's (1999) statement that "positive appraisals along any of [the dimensions of novelty, pleasantness, goal or need relevance, coping

potential, and compatibility with social or cultural norms, expectations of significant others, and self or ideal self-promote SLA" (p37). Positive appraisals may not be sufficient.

According to PSI, it appears that a strong positive (or negative) bias in terms of stimulus appraisals may not be desirable for SLA, which requires deep sustained learning fuelled by motivation stemming from an individual's ability and opportunity to experience positive and negative effects of different intensities, and success in moving from one affective state to another. Consequently, positive appraisals along any of Schumann's (1999) five dimensions may promote SLA indirectly by sustaining motivation in easy L2 learning activities but it is unlikely that they will sustain deeper, more meaningful L2 learning.

Provided the assumptions behind PSI theory hold (see Kuhl, 2000a, 2000b for assumptions), it appears to deal with all the major challenges of motivation research, as listed by Dörnyei (2001). For instance, Kuhl claims he addressed the challenge of unconscious volition (Kuhl, 2000a, p136). He also provides numerous examples that testify to the comprehensiveness of the theory, and to its ability to deal with the challenges of context, time, and cognition vs. affect (Kuhl, 2000b, 2001). Finally, it seems that the way students deal with multiple and sometimes conflicting goals and activities could be explained through affect regulation.

### 2.3.9 The Dörnyei-Ottó process-oriented model of L2 motivation

The fluctuation of L2 motivation over time and the conceptualization of motivation as evolving in stages have been matters of interest since the late 1990s, particularly in Europe (e.g., Dörnyei & Ottó, 1998; Manolopoulou-Sergi, 2004; Ushioda, 2001; Williams and Burden, 1997). A process-oriented approach can potentially integrate various research trends, and seems necessary when trying to account for the evolution of motivation over time, or when examining motivation in relation to specific learner behaviors and classroom processes (Dörnyei, 2000, 2001, 2005). However, the only fully developed and comprehensive process-oriented model of L2 motivation to date is Dörnyei and Ottó's (1998) and its subsequent elaborations (Dörnyei, 2000, 2001).

The Dörnyei-Ottó process model of motivation is based on Heckhausen and Kuhl's Action Control Theory (e.g., Heckhausen, 1991; Heckhausen & Kuhl, 1985; Kuhl & Beckmann, 1994). Action Control Theory is elaborate, but it is only necessary to highlight one main aspect here. Since motivation accounts for not only why individuals come to engage in an activity but also for how long they persist and how much effort they invest in it,

Action Control theory distinguishes two sequentially ordered phases within the motivated behavioral process:

• The predecisional phase ("choice motivation") forming an intention to act.

• The postdecisional phase ("executive motivation")—initiating action, persevering, and overcoming obstacles until the action is eventually completed.

When Dörnyei and Ottó (1998) conceived their process model of motivation, their aim was twofold. First, they wanted to introduce a process-oriented perspective of motivation as an alternative to the product-oriented approach, which was dominant at the time. Second, they wished to synthesize, within a unified framework, various lines of research on motivation in the L2 field and in educational psychology. In order to achieve these aims, the Dörnyei-Ottó model divides the motivated behavioral process into three main stages (or phases) occurring in the following sequence: the "preactional stage," which precedes the decision to act, then two stages that follow the decision to act: the "actional stage" and the "postactional stage." Figure 6 presents an updated version of the model.

The key tenet of the process-oriented approach is that each of the three stages of the motivated behavioral process cycle is associated with different motives. Consequently, such a perspective can integrate different motivational theories since they tend to focus on motives affecting different stages of the motivational process. For example, Dörnyei (2005) indicates that "the Canadian social psychological construct is effective in explaining variance in choice motivation but to explain executive motivation, more situated factors need to be taken into account" (p86). However, I will indicate here the type of motivational theory or construct that seems particularly effective in explaining variance at each stage of the motivated behavioral process.

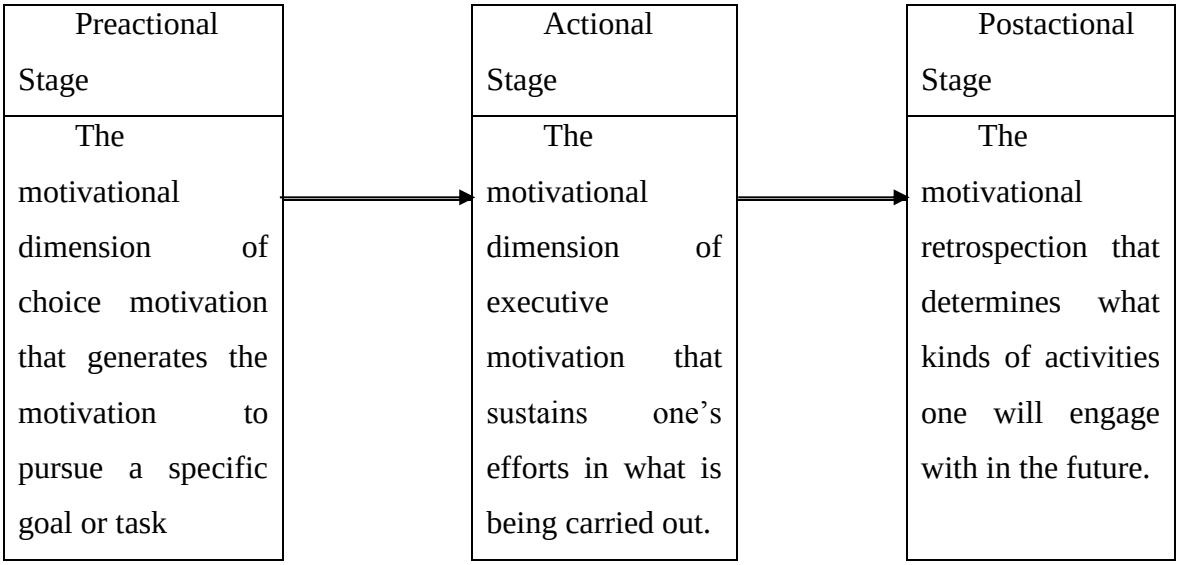



**Figure 6: A process model of L2 learning motivation**

The preactional stage is related to "choice motivation" in Action Control Theory. It refers to the phase during which an individual is engaged in the process of forming an intention to act, and in selecting an action plan in order to realize the intention to act. Three sub-processes can thus be distinguished within this stage: "goal setting," "intention formation," and "initiation of intention enactment." These occur sequentially, but the sequence can be aborted at any time before reaching the impulse to act. Moreover, the pace at which the sub-processes succeed each other can vary. They can happen almost simultaneously, or the whole sequence can cover a considerable period, depending on the nature of the action being contemplated.

The actional stage corresponds to "executive motivation" in Action Control Theory. It refers to the phase when individuals have translated their intention into action when they have crossed the metaphorical Rubicon of action (Hechhausen, 1991, cited in Dörnyei, 2001). In the actional stage, "learners are engaged in executing a task, they continuously appraise the process, and when the ongoing monitoring reveals that progress is slowing, halting, or backsliding, they activate the action control system to save or enhance the action" (Dörnyei, 2005, p. 81, original italics). This action-control system, or self-regulation, is what enables learners to persevere until the action is eventually completed. Thus, three interrelated sub processes make up the action process of the actional stage, namely, "appraisal," "generation of subtasks and implementation," and "action control." The action process and its components are essentially identical to what Dörnyei (2002, 2005) calls, in the specific

context of task (situated) motivation, the "task processing system." Dörnyei's "actional stage" and "task processing system" are fully in line with some current models of situated motivation used in educational psychology to investigate motivation in actual learning situations (e.g., Järvelä & Niemivirta, 2001; Volet, 2001a).

In the postactional stage, learners examine their behavior in retrospect and evaluate the outcome of their action, thereby possibly forming inferences regarding future similar or related actions. They may have completed the intended outcome, or they may be about to resume their attempt to complete it after an interruption, or they may even have abandoned all attempts to ever complete. No matter the extent to which they have realized their intended goal, learners are likely to evaluate what they have accomplished by comparing their original goal to their actual achievement and forming causal attributions by hypothesizing links between what they did or did not do, and the extent to which they achieved their intended goal. Such evaluation through retrospective introspection enables learners to enrich their store of accumulated experience, elaborate their internal standards, and enlarge their repertoire of action-specific strategies. Once the evaluation process is over, the original intention to act is dismissed since it has been acted upon. This dismissal of intention is followed by further planning, and by the beginning of a new motivated actional process cycle. The factors that influence the postactional stage of the motivation process are mostly linked to attribution theory, and to theories dealing with self-concept beliefs (e.g., self-worth theory; general/linguistic self-confidence and self-efficacy, learned helplessness).

Dörnyei (2005) acknowledges that the model has limitations, even though it is helpful in understanding motivational evolution. He lists two shortcomings. First, it is difficult, in real educational contexts, to isolate the actional character of a concrete learning activity from that of the series of activities making up a concrete lesson, itself nested in activities that make up a course that is embedded in the rest of the activities of the school curriculum. It is not easy to define when one actional process starts and ends. The second problem is that it is not common for students to be engaged in only one actional process at a time. It is likely that they will be engaged in other ongoing activities, which will probably interfere with the actional process in question.

### 2.3.10 Dörnyei's L2 motivational self-system

In line with the latest developments in personality and motivation research, Dörnyei (2005) has outlined a new conception of L2 motivation, the L2 Motivational Self System, in

order to increase understanding of individual variations in L2 learning. The L2 Motivational Self System is composed of three dimensions:

• The Ideal L2 Self, that is, the L2-speaking person we would like to become, which acts as a motivating factor because we desire to reduce the discrepancy between our actual and ideal self;

• The Ought-to L2 Self, that is, an L2-"knowing" person we feel we ought to become in order to avoid possible negative outcomes;

• The L2 Learning Experience, "which concerns situation-specific motives related to the immediate learning environment and experience" (Dörnyei, 2005, p106).

The Ideal and Ought-to L2 Selves both concern future motivational perspectives (i.e., constitute what Ushioda (2001) calls "teleological" factors in learners' motivational configurations), whereas the L2 Learning Experience concerns the past and present of L2 learning and L2-related experiences (the "causal" dimension in Ushioda's 2001 terminology). Based on Ushioda's (2001) findings that motivation could be fuelled either by future-related factors or by past/present L2-learning factors, it appears possible to speculate that the strength of L2 motivation may be dependent on the learner's ability to develop a salient vision of an L2 Self, or on the quality of the L2 Learning Experience. It seems that L2 teachers have a role to play in both these areas.

Csizér and Dörnyei (2005) developed a self-theory for better understanding the content of motivation in EFL contexts. They examine it within the larger framework of possible selves, an important line of research in social psychology (e.g., Markus & Nurius, 1986; Oyserman, Bybee, Terry, & Hart-Johnson, 2004). According to Markus and Nurius (1986, p. 954), possible selves refer to "individuals' ideas of what they would like to become, and what they are afraid of becoming, and thus provide a conceptual link between cognition and motivation". Possible selves have been further distinguished in terms of ideal self and ought self by Higgins (1987b, 1996).

While the ideal self refers to who one would like to become, the ought-to self means who one feels it is one's duty to become (Higgins, 1996). Csizér and Dörnyei (2005) contend that integrativeness can be understood as the L2 learning aspect of one's ideal self; while instrumentality can be divided into two kinds related either to ideal self or to ought self, depending on the extent to which the extrinsic motives are internalized. The less internalized the instrumental motives are, the more they are associated with the ought self. The motives related to ought self are more likely to be 'short-term' than those related to ideal self (Csizér & Dörnyei, 2005, p. 29). Based on the finding that ideal L2 self lies in the core of motivated

L2 learning behaviors, Csizér and Dörnyei (2005, p. 30) redefine L2 motivation as "the desire to achieve one's ideal language self by reducing the discrepancy between one's actual and ideal selves".

Ushioda (2006) found that language learning motivation is increasingly becoming linked to theories of self and identity. Dörnyei and Ushioda (2009) suggested that future L2 motivation research should take motivation as a situated, dynamic, and person-in context relational concept, which "take[s] into account sufficiently the process-oriented nature of motivation or the dynamic interaction between motivation and the social environment" (p. 354). Recent research in the Japanese context, for example, has demonstrated that the ideal L2 self, a concept developed by Dörnyei (2005) based on self-theory from psychology, was found to be equivalent to integrativeness (Ryan, 2009).

### 2.3.11 Willingness to communicate (WTC)

The use of the target language is an end in itself for many L2 learners, and it is generally believed to be an indicator of and a necessary condition for successful second language acquisition. A recent addition to the affective variables coming from the field of speech communication is "willingness to communicate" (WTC). McCroskey and associates employed the term to describe the individual's personality based predisposition toward approaching or avoiding the initiation of communication when free to do so (McCroskey, 1992, p. 17). WTC was originally introduced with reference to L1 communication, and it was considered to be a fixed personality trait that is stable across situations, but when WTC was extended to L2 communication situations, it was proposed that it is not necessary to limit WTC to a trait-like variable, since the use of an L2 introduces the potential for significant situational differences based on wide variations in competence and inter-group relations (Macintyre, Clément, Dörnyei, & Noels, 1998). Macintyre et al. (1998) conceptualized WTC in an L2 in a theoretical model in which social and individual context, affective cognitive context, motivational propensities, situated antecedents, and behavioral intention are interrelated in influencing WTC in an L2 and in L2 use (Figure 7).

Macintyre (1994) developed a path model that postulates that WTC is based on a combination of greater perceived communicative competence and a lower level of communication apprehension. The model also postulates that anxiety influences the perception of competence. Baker and Macintyre (2000) examined the effects of an immersion versus a non-immersion program on various dependent variables including perceived

competence, WTC, self-reported frequency of communication, communication anxiety, and motivation of students who have English as their L1 and are studying French as their L2. It was found that anxiety and perceived competence were key factors in predicting WTC and self-reported frequency of communication.

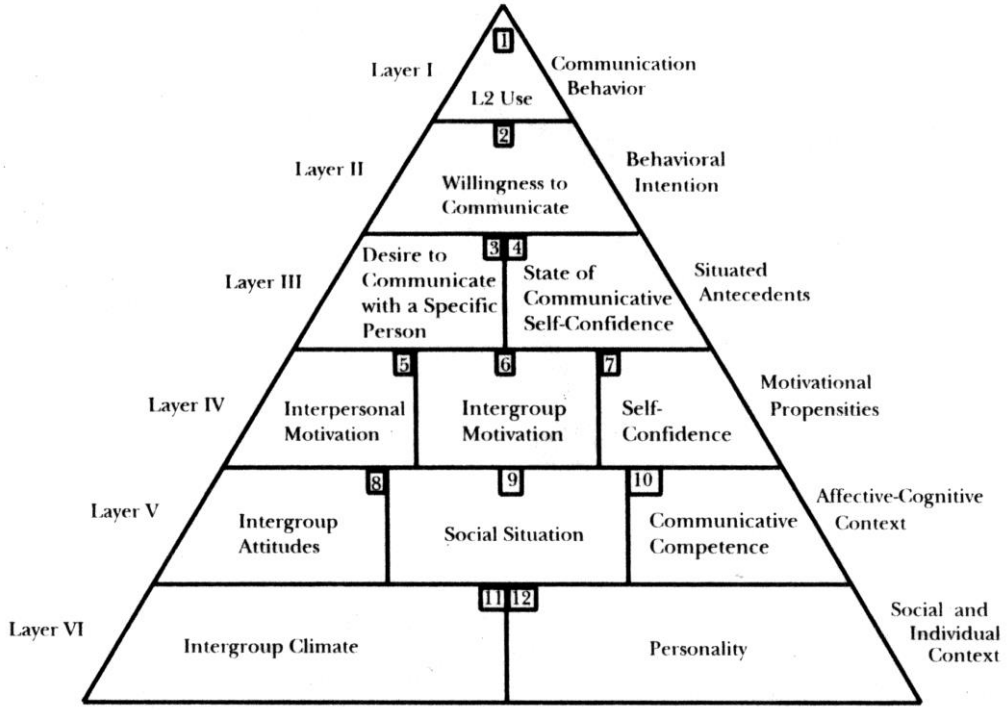



**Figure 7: Heuristic model of variables influencing WTC (Macintyre, Clément, Dörnyei, & Noels, 1998, p. 547)**

Macintyre and Charos (1996) tested a hybrid of Gardner's socio-educational model (1985a) and Macintyre's (1994) WTC model to predict the frequency of using the second language in the daily interactions of Anglophone students taking introductory level conversational French at adult evening classes. All the paths that were derived from the Gardner and Macintyre models were replicated. The results confirmed that students who have greater motivation for language learning report using the language more frequently and students who are more willing to communicate are more likely to do so. The hypothesized variables underlying WTC were also tested. Both language anxiety and perceived competence influenced WTC, and the predicted effect of anxiety on perceived communicative competence was also supported. It was shown that perceived communicative competence has a strong and direct influence on the L2 communication frequency from a

data-driven path. A path from WTC to motivation was also hypothesized but was not found to be significant. In the Macintyre and Charos model, it was also hypothesized that personality traits and social context have an indirect effect on L2 communication frequency through attitudes, motivation, language anxiety, and perceived competence. Their hypothesis was based on a study by Lalonde and Gardner (1984) which concluded that personality traits have an effect on second language achievement indirectly, through motivation and attitudes. It was found that having more opportunities for interaction in L2 affects frequency of L2 use directly and also indirectly through perceived competence and WTC. These findings support the suggestions by Macintyre et al. (1998) that context and personality are among the variables influencing the WTC.

Yashima (2002) investigated variables underlying the WTC in a Japanese English as a foreign language context using Macintyre's WTC model and Gardner's socioeducational model. Since there is little daily contact with native speakers of English in the Japanese EFL context, frequency of communication was not included in this model. Instead, L2 proficiency, attitude toward the international community, confidence in L2 communication, and L2 learning motivation were hypothesized to affect the WTC in the L2. The hypothesized causes of WTC were replicated. It was shown that a lower level of anxiety and a higher level of perception of L2 communication competence led to a higher level of WTC, thus supporting the results of the Macintyre and Charos (1996) study.

## 2-4 Ethnic Identity

### 2-4-1 General View of Identity

Scholars who have investigated the meaning of identity have sought to explain the emergence and politicization of the concept from primordialist, ethno-symbolic and modernist (both instrumentalist and constructivist) approaches. For primordialists, identity is an objective entity with inherent features such as race, territory, language and kinship. In this view, all people are born into an ethnic/national context that has a profound effect on every aspect of life. Additionally, there is a strong psychological, and even genetic, aspect to the mental and emotional concept of personal ethnic/national identity. Geertz (1963, p 3-6), a well-known primordialist, believes that identity in its old form has a long history stretching back to the ancient world. He adds, however, that in its modern form it was mainly constructed during the period of so called 'liberal nationalism' of the late nineteenth and early twentieth centuries in Europe and the United States. By 'primordial loyalties' he means an attachment that stems from the subject's, not the observer's, sense of the 'givens' of social existence. He points out that these attachments refer to people speaking a particular language, following a particular religion, being born into a particular family, emerging out of a particular history, and living in a particular place. To these common threads he adds the basic facts of blood, customs, residence, tribe, and physical appearance. Geertz asserts that the advantage of such a concept of primordial ties over the various derivatives of the nation, nationality, nation-state type of discourse is that it not only permits but necessitates fine points of discrimination. Such detailed discrimination distinguishes one group from another; it comprises factors that conclude who-is-in and who-is-out, also it determines the politics of identity in one place and period as opposed to the next. This aptly describes the situation in Iraq today; it is a land where language unites and religion divides - the Shi'as and the Sunnis. It is also a land where religion unites and culture and language divide - the Kurds and the Sunni Arabs (for more details see chapter one).

Based on 'rational choice' notion a number of researchers have developed an approach within the modernists' camp known as 'instrumentalists'. This group advocates the idea that identity is created and disseminated by the elite to gain economic or political power. They argue that ethno-nationalism is essentially an elite-driven ideology that aims at mobilizing social groups in the name of solidarity around perceived or imagined commonalities such as language, religion, or race. As an instrumentalist, Brass (1994, p87) stresses that nationalism

is the product of community leaders within ethnic groups who select aspects of the group's culture and ascribe new values and meanings to them. These are then used by leaders as symbols to mobilize their followers.

The other group within the modernist camp is known as 'constructivists'. Like instrumentalists, constructivists believe that national elite play a formative role in developing identity through the recognition and articulation of shared discriminatory experiences. Group identities, therefore, can be created and recreated by appealing to people's most basic affiliations - racial, religious and/or ethnic. As a modernist, Gellner (1983, p5-7, 1994, p55-63, 1999, p32) argues that a nation is the product of modern conditions, in particular those of early industrialism which was accompanied by social mobility and the need for mass literacy and public education. He believes that industrialization and modernization have eroded traditional agrarian societies by upsetting their age-old social balance, and by uprooting large numbers of people, both culturally and physically. As a consequence of this phenomenon culture replaces structure and the sense of belonging is defined by citizenship - with its all associated rights and duties. Gellner sets mass education as a precondition for nation-formation because loyalty to a nation is unlike loyalty to other social units. Similarly, Anderson (1991, p18, 37-40) sees the emergence of the print copy of the Bible and its translation from Latin (a demolition of the sacred languages) as the earliest factors that fostered the emergence of nationalism. Nationalism became pronounced in the nineteenth century, he suggests, because language became a more important unifier due to increased literacy. With more people reading newspapers, books and pamphlets, which were increasingly available since the spread of the printing press, it became possible for the first time to develop a broader cultural attachment beyond the local community. Nonetheless, Nairn (1994, p72-75), another modernist and a Marxist, suggests that nationalism is the product of the uneven development of history since the eighteenth century. He argues that uneven development generated an imperialism of the centre over the periphery, and as a result the regions on the periphery resisted the dominance of the centre. The only resource available to those in the periphery was people's mobilization based on nationality. In fact modernists argue that nations are not real, Eric Hobsbawm (1994, p77), another Marxist, suggests that nations are created by a set of 'invented traditions' comprising national symbols, mythology and suitably tailored history. He holds the view that centralized governments were largely responsible for expanding and reinforcing the significance of nations; for instance, public education transformed people into citizens of a specific country, such as peasants into Frenchman. The second most important factor for the formation of

nationhood, he suggests, is the invention of public ceremonies and the production of public monuments. Accordingly, in Iraqi situation before the Kurdish uprising in 1991, Baghdad was the center of authorization, and the other provenances including the Kurdish's area were consistency associated to this center. Also this centralization played a great role to modify the history, tradition and all the aspects that discriminating the periphery in order to dominate all traits of life. In contrast, after the process of liberation in 2003, the centralization in Baghdad begun to decline, and the periphery, including the Kurdistan region, got more liberty to manage their areas, and establishing the recognition for its people (see chapter 1 section 1-4).

The third approach to nation, nationalism and identity is what Smith (2002, p8-9, 1999, p36-42) calls the ethno-symbolic approach. This is based on the principal ideas of the primordialists, but further developed by Anthony D. Smith and John Hutchinson. This approach suggests that although a nation may seem modern, nevertheless it has sustained its pre-modern ethnic roots. In other words, the nation carries most elements of an ethnic group, such as common ancestry, symbols and myths, shared historical memories, and a collective cultural identity (Smith 1987, p154). Smith calls this proposal a solution to a debate between primordialists and modernists. Furthermore, he argues that modern political nationalisms cannot be understood without reference to these earlier ethnic ties and memories. More importantly, he believes that if we dig deeper, we will find an ethnic component in many national communities if not all. Hutchinson's contribution to the ethno-symbolic approach is based on his rejection of the idea proposed by Gellner, Hobsbawm and Anderson who emphasized the role of the state and its institutions in the formation of nations. Hutchinson (2000, p654) argues that nation is only contingently related to the state and that the power of states to regulate populations is limited and fluctuating. He attempts to explicitly address the episodic character of nationalism and its capacity to evoke passionate identifications either for or against the state.

It is suggested here that these three approaches are mutually complementary. The main reason for this is that Iraq's ethnic and sectarian groups view their identities in primordial or essentialist terms, at least, at this stage of Iraq's history. In view of all the above, the idea that collective identity is situational, negotiated or culturally constructed does not adequately contribute to the construction of a model that would help in tackling the question of Iraq's identity both constitutionally and institutionally (O'Leary, 2007, p170).

The midpoint, proposed here as being best suited for explaining identity among Iraqi components, is slightly inclined towards the ethno-symbolic approach. The reason for this is that ethno-symbolism is more helpful for understanding the growth of nations, the emergence

of ethno-nationalisms and the conflicts to which they give rise. Ethno-symbolism emphasizes the importance of memories, values, myths, and symbols including flags, anthems, frontiers, heroes, history textbooks, the name of the country and its constitution, oaths, mythologies, even flower and animal totems. These are at the heart of the case which can be used to present understandable discussion about the formation of Iraqi ethnic identity, and its formulation in this research. Also it can help theoretically to comprehend the foundation of identity among all components of Iraqi society, and how it has developed through different period of time till now.

### 2-4-2 Ethnic identity and foreign language learning

The term "ethnic" is derived from an ancient Greek word, ethnos meaning a number of 'distinct' people living and acting together (Isajiw, 1999a, p413). Ethnic identity refers to an individual level of identification and experience of ethnicity, in which individuals share a real or perceived common origin, and a 'distinct' culture that presently exists or existed in the past (Hutchinson and Smith, 1996, p5). Culture is an important component of ethnic identity and not only refers to distinct customs, beliefs, language and food, but also includes sharing and identifying with the unique experience of a group (Jenkins, 1997; Isajiw, 1999b, p414). Isajiw (1999b, p416) adds that ethnic identity consists of internal and external aspects and is a socio psychological process whereby, individuals situate themselves in a community internally by states of mind and feelings, and externally by behavior appropriate to the internal psychological states. Nevertheless, even though the external and internal aspects of ethnic identity are interrelated, their degree of importance varies between individuals. External aspects are linked to observable behaviors, and may include:

1-Speaking a particular language;

2-Practicing ethnic traditions;

3-Participating in ethnic personal networks, such as family and friendships;

4-Involvement in ethnic institutions like churches, schools, enterprises, and media;

5-Participating in ethnic voluntary association like clubs, societies, and youth organizations; and

6-Participating in functions sponsored by ethnic organizations such as picnics, concerts, public lectures, rallies, and dances (Isajiw, 1999, p416; 1990, p36).

Internal aspects of ethnic identity refer to images, ideas, attitudes and feelings, and include four dimensions: affective, fiducial, cognitive and moral. The affective dimension involves feelings of attachment to the group, and consists of two types of feelings: 1) feelings of sympathy and preference for one's group concerning other groups, and 2) feelings of comfort with one's group above other groups or societies. The fiducial dimension of identity refers to the trust an individual has in his/her group, and the sense of security it can generate. The cognitive dimension of identity refers to self-images and images of one's group. They consist of knowledge of one's group values, heritage, and historic past. Lastly, the moral dimension entails a sense of obligation to the group, and is associated with individual commitment to his/her community, as well as the implications of the group for the person's behavior. Teaching children the group's ancestral language, helping members find jobs, and marrying within the ethnic community are some examples of the moral dimension of identity (Isajiw, 1999a, p416-417).

In a country such as Iraq where much of the population is made up of different groups and ethnicity, the terms 'ethnic identity' and 'ethnicity' remain problematic because as Rex (1986) asserted, it is due to its attributed adverse and conflictual traits that the ethnic question has nowadays become a public issue and an acknowledged contemporary social problem.

For the purposes of the present study, ethnic identity will be used to refer to the origins of the subjects. The process of learning foreign language, learners come into contact with another group that they could potentially become aware of, identify with, and show loyalty for, possibly at the expense of their loyalty to their home group (Frassure-Smith, Lambert & Taylor, 1975; Taylor et al, 1977). However, because language is inextricably intertwined into the fabric of people's lives (Dorjee & Giles, 2005), language learning cannot (and should not) be isolated from its social contexts (Heller, 1982; Lantolf, 2005; Norton, 2000). Many researchers, therefore, have suggested that social factors such as those emanating from learners' membership in social groups - their home or first language group and their second or foreign language group - may also play a role in foreign language learning (e.g. Gardner, 1985a; Lambert, 1967), and shape learners' explicit knowledge of language and their ability to use it. Moreover, learners with positive attitudes towards their own ethnic identity and towards the target culture can be expected to develop a strong motivation and high levels of L2 proficiency, while also maintaining their own L1(Ellis, 2008).

On the other hand, ethnic identity has been positively correlated to self-esteem (Martinez & Dukes, 1997; Paschall & Flewelling, 1997; Phinney & Alpuria, 1990; Phinney & Chavira, 1992). This relationship that emerged in previous work is consistent with social

identity theory (Tajfel, 1981), which posits that individuals' self-concepts are informed largely by their group membership. Given that self-esteem is considered a primary component of one's self-concept (Rosenberg, 1979), it follows that individuals who feel positively about their ethnic group membership will espouse higher levels of self-esteem. Furthermore, there is an increased self-consciousness during the developmental period of adolescence, as individuals become increasingly preoccupied with others' perceptions of them (Rosenberg, 1979). Coupled with the increasing salience of ethnicity during adolescence, it is not surprising that numerous studies have found adolescents' ethnic identity and self-esteem to be related to one another. What is less clear, however, is the degree to which this relationship exists among both ethnic minority and ethnic majority group members, as well as whether this relationship varies based on individuals' geographical context (Umañ a-Taylor & Shin, 2007).

However, many scholars consider self-esteem as a multidimensional concept. They argue that; self-esteem appears under various names, such as "self-concept", "self-image", "self-presentation", or "self-evaluation". It reflects the totality of a person's subjective perceptions, attitudes, feelings, physical characteristics and behaviors with respect to himself/herself (Levine & Smolak, 2002; Neziroglu, Khemlani-Patel, & Veale, 2008). Eldred, Ward, Dutton and Snowdon (2004) define self-esteem as "...more than feeling good about yourself. It is also about being aware of your abilities. It is about who you are, being able to acknowledge positive and negative aspects and still feel good about yourself. It's about having a positive sense of identity" (p7).

According to Fitts (1972), self-esteem is composed of internal and external dimensions. He suggests three interior sub-dimensions of self-esteem: the Self as Object, which refers to the self-identity; the Self as Doer, which refers to the acting self and the criticizing self; and the Self as Observer and Judge, which reflects the values and expectations that affect an individual's evaluations. The third dimension judges, compares, evaluate and sometimes mediate between the first two, identity and behavior. In addition to the internal dimensions, Fitts identified the external dimensions of the self as family self-esteem, self-image morality, social self-esteem, physical self-esteem and personal self-esteem.

Other scholars suggest that self-image is composed of many aspects, such as social equity, the academic self, the emotional self, the moral self, the family self and the physical self (Maiano, Begarie, Morin, & Ninot, 2009).

Some consider personal self-image an innate virtue that is internally developed. An individual brings this virtue to his/her environment after it has been formulated, and self-

image is not affected by environmental experiences (Dweck, 2002). Some researchers refer to self-esteem as a dynamic virtue that is socially constructed, learned by the individual during his/her life and constantly evolving as a result of the experiences of the individual, his/her interaction with "significant others" and contact with the environment (Franken, 1994; Harter, 2003; Trzesniewski, Robins, Roberts, & Caspi, 2004).

Further studies suggest that demographic characteristics and personal and environmental factors affect the development of self-esteem (O'Dea & Caputi, 2001; Rhodes, Roffman, Reddy, & Fredriksen, 2004) in the following ways: 1) young age people have a less established self-concept, and their self-confidence develops with age and becomes clearer and more defined (Mullis, Dossey, Foertsch, Jones, & Gentile, 1991; Erol & Orth, 2011); 2) gender is a significant factor in self-esteem (McMullin & Cairney, 2004; Moksnes, Moljord, Espnes, & Byrne, 2010); 3) income and socio-economic status (Leary & Baumeister, 2000; McMullin & Cairney, 2004; O'Dea & Caputi, 2001; Gilligan, 1995); 4) health status (Benyamini, Leventhal, & Leventhal, 2004); 5) ethnicity (Bachman, O'Malley, Freedman-Doan, Trzesniewski, & Donnellan, 2010; Birndorf, Ryan, Auinger, & Aten, 2005); 6) body image (Fitts & Adams, 1971; O'Dea & Caputi, 2001; Polce-Lynch, Myers, Kilmartin, Forssmann-Falck, & Kliewe, 1998); and 7) culture (Arnett, 2008; Baumeister, 2005; Fitts & Adams, 1971). In addition, self-image or self-concept is a significant factor in increasing or decreasing an individual's motivation (Alpay, 2000; Harlen & Crick, 2003; Black & Wiliam, 1998). People who have a positive self-concept generally have more motivation and self-awareness of their capabilities and limitations (Franken, 1994). Graduate students are significantly more motivated by internal motivation than are first-year students (Rovai et al., 2007). In contrast, low self-esteem reflects low motivation and low confidence (Azar & Vasudeva, 2006). Studies have associated low self-esteem and low motivation with social status, income and support (Azar & Vasudeva, 2006), and low paying jobs (Mary & Good, 2005).

Also self-concepts serves as regulators of human behaviors and it helps individuals interpret their actions and experiences. In this sense, psychologists emphasize the cognitive facets of self-concept. Specifically, the self-concept "interprets and organizes self-relevant actions and experiences; it has motivational consequences, providing the incentives, standards, plans, rules, and scripts for behavior; and it adjusts in response to challenges from the social environment" (Markus and Wurf 1987, p299-300).

In addition, Markus and Wurf further argue that the self-concept contains a variety of representations – cognitive or affective, in verbal, image, neural or sensory-motor form,

representing the self in the past, future or the here-and-now, encompassing the actual or the possible self (Markus and Wurf, 1987, p307),.

For these authors, the actual-self is the set of attributes that the individual believes he/she has in the present, while the possible-self corresponds to the images of what the individual might become in the future, including the selves they could become (desired selves), and the selves they are afraid of becoming (feared selves).

While the notion of self-concept contains core conceptions that define a person's identity that can be more or less stable over an extended period of time, possible selves have to do with the dynamic properties of the self-concept, such as motivation and social change, which give "direction and impetus for action, change, and development" (Markus & Nurius, 1986, p.960). In this sense, we can say that possible selves can stimulate individuals to learn an L2/FL, especially when they differ from the attributes these individuals think they have in the present (actual selves). If learners see themselves as competent speakers, members of a global community, there are chances that they will exert effort and persist in trying to accomplish those attributes in the present.

People can form positive as well as negative future representations, which in turn can have distinct consequences for motivation and achievement in educational settings. In most situations, positive or desired representations can be very powerful and increase optimism, since they make learners realize that the actual self is mutable. However, they can also be demotivating if individuals create impossibly high standards to reach (see Rogers, 1965). Negative representations can either lead to change, inducing people to transform their current reality, or be imprisoning, as low expectations may "stifle attempts to change or develop" (Markus; Nurius, 1986, p963).

According to a more general theory of the concept of the self, individuals can create as many possible selves as they wish, but their choices are influenced by the social context and their experiences. They can create both desired selves, such as the ideal, the creative, the successful, the admired self, as well as feared selves, such as the depressive, the lonely, the incompetent, the unemployed self (Dörnyei, 2005). The types of possible selves individuals will generate may vary depending on the possibilities and choices available in the context that surrounds them. For example, in the educational setting, the teacher's style, methodology, attitudes, and motivation, may influence the extent to which students will put effort in achieving their possible selves. Specific teaching practices can either help students achieve their desired selves or push them closer to what they fear.

Among the possible selves individuals project, Higgins (1987a, p.320) identifies two important domains of the self that can exert a great impact on individuals' behavior and motivation:

1. The ideal self, that is, "your representation of the attributes that someone (yourself or another) would like you, ideally, to possess";

2. The "ought to" self, that is, "your representation of the attributes that someone (yourself or another) believes you should or ought to possess"

Although the ideal and the "ought to" selves seem similar, the ideal-self focus on the person's wishes and aspirations in order to obtain pleasure or a positive result, while the "ought to" self emphasizes the avoidance of negative outcomes. In the later, there is a sense of duty and responsibility involved. Higgins (1987a, p320) also identifies a third domain called actual self, which includes "your representation of the attributes that someone (you or another) believes you actually possess". The actual self is how individuals see themselves in the here-and-now. According to Higgins' self-discrepancy theory, motivation is the result of an attempt to reduce the discrepancy between the actual and either the ideal self or the "ought to" self. When individuals work hard to make their actual self just like their ideal self or their "ought to" self, they can feel highly motivated. In contrast, when they realize their actual self is far from being like either their ideal self or their "ought to" self, they can experience dissatisfaction and, consequently, a decrease in their motivation.

Therefore, these expectations regarding ethnic identity might be modified, however, by the situation in which intergroup contact takes place (see Nagata, 1969; Okamura, 1981; Yip & Fuligni, 2002). As Heller (1984) argues, ethnicity is not fixed but is instead socially negotiable; identity cannot be separated from the context of the social interaction in which it originates (see Norton & Toohey, 2002, for a related discussion). In a similar vein, Clement, Noels, and their colleagues (Clement & Noels, 1992; Noels, Clement, & Gaudet, 2004) propose that 'identity is constructed through language negotiations in different situations, such that the degree of identification with each group depends upon with whom one interacts and the normative expectations of that situation' (Noels & Clement, 1998, p114). Sociolinguists and other scholars interested in the social nature of language behavior suggest that the settings, the relationship between the interlocutors, and the activity or topic of conversation are three key aspects that define interpersonal situations (Brown & Fraser, 1979; Downes, 1998; Fishman, 1972a, 1972b).

The previous studies and theories discussed above have provided support for the proposed study by presenting known relationships between ethnic identity and motivation in

special context. This background knowledge, therefore, have assisted the researcher to adopt two theories to expound the influential role of ethnic identity in the process of learning foreign language. Below, I will present these two theories which they have in particular the central importance for the nature of my study, and to contribute in building a proposed model in the last section of this chapter. These theories are “Ethnic or Social identity theory (SI-Tajfel & Turner, 1979) and Self-Categorization Theory (SC-Turner et al., 1987)”.

### 2-4-2-1 Ethnic Identity and Social Identity Theory

Much of the research on ethnic identity has been conducted within the framework of social identity as conceptualized by social psychologists. One of the earliest statements of the importance of social identity was made by Lewin (1948), who asserted that individuals need a firm sense of group identification in order to maintain a sense of well-being. This idea was developed in considerable detail in the social identity theory of Tajfel and Turner (1979). According the theory, simply being a member of a group provides individuals with a sense of belonging that contributes to a positive self-concept.

However, ethnic groups present a special case of group identity (Tajfel, 1978a). If the dominant group in a society holds the traits or characteristics of an ethnic group in low esteem, then ethnic group members are potentially faced with a negative social identity. Identifying with a low-status group may result in low self-regard (Hogg, Abrams, & Patel, 1987; Ullah, 1985). An extensive literature deals explicitly with the notion of "self-hatred" among disparaged ethnic groups, generally with reference to Black Americans (Banks, 1976; V Gordon, 1980). Much of the research reviewed was concerned with this issue: that is, whether or to what extent membership in, or identification with, an ethnic group with lower status in society is related to a poorer self-concept. A number of studies addressed these issues (Grossman, Wirt, & David, 1985; Houston, 1984; Paul & Fischer, 1980; Tzuriel & Klein, 1977; White & Burke, 1987).

Tajfel (1978a) asserted that members of low-status groups seek to improve their status in various ways. Individuals may seek to leave the group by "passing" as members of the dominant group, but this solution may have negative psychological consequences. Furthermore, this solution is not available to individuals who are racially distinct and are categorized by others as ethnic group members. Alternative solutions are to develop pride in one's group (Cross, 1978), to reinterpret characteristics deemed "inferior" so that they do not

appear inferior (Bourhis, Giles, & Tajfel, 1973), and to stress the distinctiveness of one's own group (Christian, Gadfield, Giles, & Taylor, 1976; Hutnik, 1985).

Social identity theory also addresses the issue of potential problems resulting from participation in two cultures. Both Lewin (1948) and Tajfel (1978a) discussed the likelihood that identification with two different groups can be problematic for identity formation in ethnic group members because of the conflicts in attitudes, values, and behaviors between their own and the majority group (Der-Karabetian, 1980; Rosenthal & Cichello, 1986; Salgado de Snyder, Lopez, & Padilla, 1982; Zak, 1973). The issue in this case is whether individuals must choose between two conflicting identities or can establish a bicultural ethnic identity and, if so, whether that is adaptive.

A distinct but related approach to ethnic identity is based on symbolic interactionism and identity theory (Stryker, 1980). Research in this framework emphasizes the importance of shared understandings about the meaning of one's ethnic identity, which derive both from one's own group and from a "countergroup" (White & Burke, 1987).

In conclusion Social identity theory identifies three processes through which group membership can play a role in the self-concept. The first process is categorization. Categorizing objects and people allows people to make sense of the world and plan effective action (e.g. Bruner, 1957, Doise, 1978, Hogg, 2001). For example, categorizing people clarifies the boundaries between groups and thus guides social behavior. The second process is social identity. Social categorization orients an individual and defines his or her place in the social world. The piece of someone's self-concept that is derived from the knowledge of his or her membership in a social category combined with the emotional significance of that membership becomes that person's social identity (Tajfel, 1978a). The third process is social comparison. Social identity theory assumes that people need to view themselves positively in relation to others, so they use social comparison to determine whether their group is better or worse than other groups. If it is not, their social identity can be improved in any of several ways, including social mobility (i.e. moving to another, better group), social competition (e.g. trying to become better than another group), and social creativity (e.g. finding new outgroups for social comparison that are worse than the person's own group).

### 2-4-2-2 Ethnic Identity and Self-Categorization Theory

Self-categorization theory (Turner et al., 1987) is an outgrowth of Tajfel and Turner's (1979) theory of social identity. (Turner et al., 1987) asserted that this theory emphasizes the importance of social identity, but goes on to elaborate on the categorization process. Categorization is based on the accessibility of a given category and the 'fit' between that category and reality (do the known properties of that category match social or sensory input?). Categorization also involves the principle of meta-contrast -- the maximization of similarities within categories and differences between categories. For example, if a person is categorizing at the individual level, then he or she will focus on those qualities that distinguish one individual from another, but if categorization is at the group level, then the most salient qualities will be those that distinguish one group from another.

When categorization occurs at the group level, it leads to the formation of a prototype that embodies the "typical" group member. The qualities that comprise this prototype maximize similarities within the ingroup and the outgroup, as well as differences between the ingroup and the outgroup (Turner, 1985; Turner et al., 1987). Categorization thus leads to a perceptual homogenization of both ingroups and outgroups, centered around their respective prototypes (e.g. Taylor, Fiske, Etcoff, & Ruderman, 1978). So, when people categorize others at the group level, they see the world not as a collection of unique individuals, but as sets of people who match relevant group prototypes to varying degrees (see Hogg, 2001). This creates a kind of "depersonalization," in which members become interchangeable exemplars of their groups. Group prototypes and depersonalization are the basis for all group behavior, including intergroup biases, according to self-categorization theorists.

All of this is not restricted, however, to the perception of others. Just as people categorize and depersonalize others based on their group memberships, they also categorize and depersonalize themselves (Turner et al., 1987; Turner & Oakes, 1989). As a result, people see in themselves the qualities that they share with other ingroup members and that distinguish them from outgroup members (see Hogg, 2001). A person's self-concept may thus reflect the prototypes of whatever groups are salient to him or her at a given time.

As Hogg reminds us, "Groups exist by virtue of there being outgroups." (2001, p56). Essential to the principle of meta-contrast is the existence of one or more outgroups with which to contrast the ingroup. Although some new research suggests that intragroup processes alone may be enough for group formation and ingroup bias (Gaertner, Iuzzini, Witt, & Guerrero, 2006), most of the research in this area supports the idea that outgroups are very

important to group processes and behaviors. For example, Voci (2006) found that depersonalization and ingroup bias only occurred when the existence of an outgroup was made salient to group members (high accessibility). Although participants were explicitly asked to consider intragroup issues (i.e. to indicate prototypical behaviors of members of their own organization), group identification and behaviors were not triggered without mention of an outgroup.

Other research has shown that the group prototype depends on whatever outgroup(s) people compare their own group to in a specific context (e.g. Doosje, Haslam, Spears, Oakes, & Koomen, 1998). Changes in the categorical context necessarily change a group's prototype, and thus alter the self-concepts of group members. As noted earlier, the categorical context includes the choice of relevant comparison dimensions, the position of the ingroup on these dimensions, and the selection of an outgroup with which to compare (Reicher & Hopkins, 1996). Interdependence between the categorical context and the group prototype is an important aspect of self-categorization. Yet in most self-categorization research, an experimenter stipulates the categorical context for participants and then studies its effects on their self-concepts and intergroup behavior (see Reicher & Hopkins, 1996).

For example, a common method for studying social identity and ingroup/outgroup biases is the minimal group paradigm (e.g. Brewer, 1979; Makimura & Yamagishi, 2003; Tajfel, 1970; Tajfel, Billig, Bundy, & Flament, 1971; also see ; Tajfel, 1982 for reviews). In this paradigm, participants are assigned to "groups" using novel and meaningless criteria (e.g. whether they prefer the abstract painter Klee or Kandinsky, or what color poker chip they draw). These groups have no history of prior interactions, nor is any interaction allowed within or between groups during the experiment. Once the groups have been created, participants are asked to distribute rewards or punishments to one another (but not to themselves) based solely on their knowledge of group memberships. The fact that ingroup bias is seen even in these "minimal" groups reveals the strength of that bias.

Although this paradigm is valuable, it masks the natural categorization processes that occur in more realistic settings. The paradigm reveals nothing about the relationship between a group's choice of a categorical context and the resulting group prototype and behavior. The entire categorical context, including the choice of relevant comparative dimensions, the group's position on those dimensions, and the choice of outgroups, is stipulated for participants.

A few researchers have gone beyond Tajfel et al.'s (1971) classic minimal groups research by using a similar paradigm to examine the effects of intragroup interaction on

ingroup bias (e.g. Gaertner & Schopler, 1998; Petersen, Dietz, & Frey, 2004). For example, Petersen and his colleagues randomly assigned participants to three-person groups, supposedly based on their Klee or Kandinsky preferences. These groups then assigned rewards to other groups (not in their immediate three-person group) deciding either collectively (as an interacting group) or individually. The only information they had about these other groups was whether they preferred Klee or Kandinsky. The researchers found that interaction among group members increased bias towards the superordinate ingroup. They attributed this to the fact that interaction and discussion increases the salience of category boundaries between ingroup and outgroup members and thereby enhances categorization processes. Though their paradigm encourages discussion and interaction, these researchers still did not analyze this interaction or examine how the categorical context formed.

Even in field research on natural groups, many aspects of the categorical context are often stipulated. When Hogg, Cooper-Shaw, & Holzworth (1993) measured group prototypes in work units, for example, they asked participants to think about the qualities that set their own work group apart from other work groups, thus indicating to participants what the relevant outgroups were. Although Hogg and his colleagues did not specify the comparative dimensions or ingroup positions on these dimensions, stipulating the relevant outgroups probably influenced the prototypes that participants developed. This experiment also failed to examine the process by which those prototypes were refined and shared. Other social identity and self-categorization researchers have also stipulated parts of the categorical context for participants (e.g. Lord, Lepper, & Mackie, 1984; Rijswijk & Ellemers, 2002; Wenzel, Mummendey, Weber, & Waldzus, 2003). In fact, all three components of that context are often stipulated (e.g. Hinkle, Taylor, Fox-Cardamone, & Crook, 1989; Jetten, Spears, & Manstead, 1997; Marques & Paez, 1994).

Researchers have traditionally ignored the processes by which groups choose and share a categorical context, even when they are explicitly interested in the role of comparative contexts in ingroup prototypes. For example, Doosje et al. (1998) specified one of two outgroups (physics or drama students) and a comparative dimension (scientific or artistic) for psychology students and measured how this affected their descriptions of the ingroup. In line with social identity and self-categorization theories, they found that changing either the relevant outgroup or the relevant comparative dimension changed how people described their ingroup. This study is important because it demonstrates that large changes in a group prototype can occur depending on the categorical context, but it does not help us understand

how a group chooses or communicates the context so that members can agree about a prototype.

Other researchers have also studied the effects of context on descriptions of the ingroup. Haslam, Oakes, Turner, and McGarty (1995) and Hopkins and Murdoch (1998) both used a "one-group/ two-group" paradigm to examine differences in group descriptions based on whether or not an outgroup was stipulated. In the Haslam et al. experiment, Australian participants were asked to describe either Australians (the ingroup) or Americans (the outgroup). In the 'one-group' condition, only one group was mentioned. In the 'two-group' condition, participants were explicitly asked to describe one group in comparison to the other. Hopkins and Murdoch (1998) used a similar procedure, stipulating the British as the ingroup and Americans as the outgroup. In both experiments, descriptions of the outgroup were similar in the 'one-group' and 'two-group' conditions. However, descriptions of the ingroup changed dramatically from one condition to the other, underscoring the importance of the context. Hopkins and Murdoch also found that there was significantly greater agreement among participants' descriptions of the ingroup in the 'two-group' condition than in the 'one-group' condition. This suggests that greater agreement among group members regarding the categorical context leads to greater agreement about the group's prototype.

Such research begs several questions. How is the categorical context determined when it is not stipulated? How do group members develop a shared prototype? How much do they agree about their outgroup(s)? In experimental groups, the context can be specified, but what processes are taking place in real groups?

At the heart of self-categorization theory is the idea of a shared group prototype, which depends on a particular categorical context. Talk among group members about identity can shape that context, but this process has seldom been studied. My special contribution to this area will be to examine several hypotheses to make interpretation about how ethnic identity shaping in the process of foreign language acquisition.

In conclusion, the two theories provide a sort of standpoints to examine the role of ethnic identity in intergroup relationship in certain situation and particular context. This viewpoint will essentially substitutes Iraqi higher education context for interpreting this relationship. Also giving the reasonable resolution in spotting the significant role of ethnic identity on making differences in desire to learn English language among the samples, will be the another analytical perspective that leading by these theories. Changing contexts are likely to provoke ethnic identity affiliation in the process of learning foreign language motivation. In this regards, I will propose to use these theories, as asserted before, to build up an analytical

cognition framework in the last section of this chapter in order to determine the role of ethnic identity in the process of foreign language motivation, and to provide an answer for the research's questions in later chapters.

## 2-5 Culture

### 2-5-1 General Overview

This section presents different analytical perspectives on the role of culture for motivational orientations processes in learning a foreign language. I start by presenting an overview of three basic definitions which required for the subsequent development of the framework in the following section. Although cultural definitions provide us with a broad sense of the meaning of culture as a concept in this research, I am interested in how culture shapes our way of thinking, behaving, feeling, and acting, or more precisely how patterns of culture facet the human life as a result of belonging to a particular group. For this particular reason I focus on how culture profoundly influences the contents of thoughts through shared knowledge and communication, and how cultural differences create different worldviews and orientations. In my study, it is relevant to look at both the distinction between Western and Eastern cultures and the distinction between two groups in Iraqi society, the Arabic and the Kurdish group. In this regards, I see western societies as primarily individualistic and eastern societies as primarily collectivist (Green, Deschamps & Páez, 2005; Oyserman, Coon & Kemmelmeier, 2002; Schimmack, Oishi & Diener, 2005; Triandis, 2001; Triandis & Suh, 2002). This distinction provides the basis for categorizing Iraqi culture as collective. Furthermore, as mentioned in chapter 1, the historical background has played a great role shaping cultural awareness in general among the Iraqi groups. Subsequently, these analytical perspectives can contribute to provide an overall impression about how culture has emerged in Iraq and how it has taken part in the process of developing the foreign language motivation.

Although considerable evidence exists regarding the importance of motivation in foreign language acquisition (Gardner, 1985a; McGroarty, 1996; Oxford, 1996a; Oxford & Shearin, 1994; Samimy & Tabuse, 1992; Segalowitz & Freed, 2004; Warschauer, 1996), motivational processes are implicitly assumed to be different across cultural and linguistic groups. Moreover, as stated in the section one in this chapter, Gardner and Lambert (1972) differentiated between integrative and instrumental motivation for foreign language learning. Instrumentally motivated learners learn a language for practical and utilitarian purposes such as to get a better job, whereas integratively motivated learners have a desire to learn a language so as to integrate with the target culture. According to Gardner and Lambert, integratively motivated learners are seen as having a more enduring motivation for language

learning and are therefore more likely to develop better communicative skills. In my opinion, however, understanding integrativeness as a concept is quite challengeable to determine the role of culture in learning a foreign language especially for someone who belongs to a different world and culture like Iraqi culture for instance. In other words, integration process with foreign culture is not like dismiss own culture and adopt a new one; rather it is a process of acquiring new knowledge to learn a new language. The starting point from this view is to recognize that individual minds contain vast amounts of mental content. People typically use the word idea to refer to any content of the mind, including conceptions of how things are and of how things should be. Networks of ideas are often referred to as folk theories or mental models. Such networks constitute peoples' explanations for how things work, and result in judgments and decisions that influence their behavior (Gentner & Stevens, 1983). Furthermore, the specific nature of a person's mental models depends heavily on their cultural background (Hirschfeld & Gelman, 1994). The emphasis on "ideas" and content knowledge is consistent with cognitive perspective in learning a foreign language. In this sense, this section provides a cognitive perspective to analyze the relation between culture and motivation, which can be used to outline the notion of integration among the students in Iraq.

This cognitive perspective is a form of psychology that examines mental processes, such as creativity, perception, thinking, problem solving, memory, and language (Kasschau, 1995). In recent years, students' cognitive processes have been heavily researched in the educational psychology field. A common assumption in this work is that student beliefs are a key in understanding their actions. Regarding this issue, self-efficacy, as a part of cognitive perspective, is being used in this section to clarify the relationship between culture and motivation from the cognitive point of view. And for the purpose of this research, "Self-Efficacy" shall be defined as a people's judgment of their capabilities to complete a task successfully (Bandura, 1986).

Some other studies have suggested that motivational beliefs toward foreign language acquisition vary from one culture to another (Bernat, 2004; Biggs, 1992; Iyengar & Lepper, 1999; Watkins & Ismail, 1994). In this sense, the section provides a hypothesis about how motivational belief differs culturally between Kurdish students and Arab students toward foreign language acquisition. This explanation helps us to gain insight into the cultural-differences among the Kurds and Arabs in Iraq. And it will also provide a description of how cultural aspect rolling in changing motivational orientations among the research samples in later chapters.

The final part of this section discusses a summary of two theories, social cognitive theory by Bandura (1986), and social constructivist model of motivation by Williams and Burden (1997). These theories are mainly focused on analyzing the relation between culture and motivation by introducing aspects that are somehow related to the cognitive pattern. Ultimately, the current study does not explicitly test any of these models, but rather, as I mentioned before, they are used to create a framework in a later section that combines the perspectives model on ethnic identity, motivation and culture in in this chapter.

### 2-5-2 Defining the concept of culture

The enormous literature available on culture has been a source of proposing many definitions of the concept over the years. Yet, no single definition has been specified as the best or the all-embracing one. This fact is largely a consequence of the broadness of the concept, which permits various definitions reflecting the theoretical point of view of the scholars. According to Duranti (1997) culture is such a complex notion that it may be neither possible nor desirable to arrive at an all-encompassing definition of it. Instead, theories of culture today tend to relate to specific contexts and fields of study (Duranti, 1997, p49). And it has been defined from many perspectives. Some anthropologists and linguists maintain that it is a communication system, while others see it as a system of symbols and meanings. It is also viewed as a social phenomenon and as a learned behavior. To a certain extent, these perspectives underline the difficulty and scope of the issues involved in understanding and analyzing the term of culture. Nonetheless, the development of culture in foreign language education has led to a current understanding of culture, which will be briefly defined and discussed here.

The first definition is by anthropologist Geertz (1973), who defines culture, as:

"A historically transmitted pattern of meaning embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life" ( p89).

In this view, cultural meaning exposed as a "System of conception", transmitted from one generation to another by symbols and meaning shared and embodied in the pattern of language. Subsequently, culture is a term that has a powerful unseen force on communication behavior, and it is a part of what makes up our self-identity and unconsciously helps us interpret events and make decisions. Accordingly, cultural stereotypes affect how people

think, speak, act, and interact with one another. Samovar, Porter, and Jain (1981) emphasized that culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, but also helps to determine how people encode messages, the meanings they have, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. In this sense, culture is the foundation of communication. At the same time, communication is a product of culture, that is, the way an individual communicates with others, is largely learnt from his cultural orientation.

The second definition is by Hofstede's (1997), who represents the psychologists' point of view:

"Every person carries within him or herself patterns of thinking, feeling, and potential acting which were learned throughout [his or her] lifetime. Many of these patterns are acquired in early childhood, because at that time a person is most susceptible to learning and assimilating" (p 4-14).

According to Hofstede, culture is learned from our families during our years of socialization. It is also a 'perceptual lens' through which we see and make sense of the outside world because we grow up in a social group and learn ways of looking at things, doing things, expressing things and solving certain problems in certain ways. Culture in this sense is a collective phenomenon because it is at least partly shared with people who live or lived within the social environment, which is where it was learned. It is the collective programming of the mind which distinguishes the members of one group or category of people from another. It is also 'the software of the mind', which creates the shared rules that tell us how to behave and act within a particular group (Hofstede, 1981). Similarly, what we believe, think, value, and how we behave is determined from our cultural background (Spector, 2004). Hence, culture is "a system of collectively held values" (Hofstede, 1991, p24), which is learned, not inherited. It derives from one's social environment, not from one's genes. It is the values, thinking, standards and behavioral patterns of a group. It is also the process of developing person's mind through learning a way of thinking, feeling and potential acting throughout his/her lifetime (Leung et al., 2005). In conclusion, culture from this point of view characterized may be as a "Symbolic System", which is transmitted through a linguistic system

The final definition is by Ting-Toomey (1999), who brought cognitive, social and contextual approaches together, stating that:

"Culture is a learned meaning system that consists of patterns of traditions, beliefs, values, norms, and symbols that are passed on from one generation to the next and are shared to varying degrees by interacting members of a community" (p10).

From this point of view culture described as a "Social Phenomenon", which is something acquired or learned and passed down from one generation to the next. Samovar, Porter & Stefani (1998) point out that culture is learned, both consciously and unconsciously, but once learned, it is automatic and subconscious. In this sense, culture is seen as having to do with the material productions through which a group of people represents themselves (their 'artefacts') but they also focus first and foremost on people's knowledge, beliefs and attitudes, their ways of thinking, behaving and remembering. And there may be a certain amount of pressure to conform to the group's way of thinking and behaving. Moreover, as Ting-Toomey notes cultural norms are influenced by the traditions, beliefs and values of a culture (Ting-Toomey, 2005, p33). A value is something we believe is "right" or "wrong" which along with traditions and beliefs develop our cultural norms of what we regard to be "good" and "bad" behavior. Kramsch (1997) claims that since culture is always linked up with moral issues, we tend to see our own culture as having the correct answers to what is good and bad, morally acceptable and unacceptable, beautiful and ugly. Consequently, culture is shared by the members of a particular community, and it is seen as being dynamic and cumulative. The fact that culture is dynamic implies that it is changeable rather than static. It is also argued that cultural changes are reflected in the language people use to express their cultural values, beliefs and thoughts that will change as culture changes. Cultural variation refers to differences in knowledge or belief among individuals, groups and societies, and that one ethnic group is, somehow, different from another in terms of culture.

By synthesizing these definitions we can have some brief ideas. First, culture is the context within which a member of a society exists, behaves, thinks, feels and relates to others. It is the shared value system of the members of a society. Second, as a system, culture has patterns, which an outsider can understand. The notion, that culture has patterns, is very beneficial for us, because it enables us to understand a foreign culture by comparing its patterns to the patterns of our own culture. Third, based on symbols manifested in abstract ways of referring to and understanding ideas, culture is communicated through language. Fourth, culture is shared by people in the same society. Finally, culture is learned. People are not genetically endowed with a particular culture. Children develop their value system and the rules of society by interacting with their surroundings, especially with their family.

### 2-5-3 Individualism vs. Collectivism and the pattern of culture in Iraq

People with different cultural backgrounds have different expectations, norms and values, which in turn have the potential to influence their judgments and decisions as well as their subsequent behavior. According to Andersen et al. (2003), cultural differences are not random events; they occur because cultures develop with different geographies, climates, economies, religions, and histories, each exerting a unique influence. For this reason, it is quite a challenge for anyone to communicate successfully with someone from another cultural group. In today's world, where cultural encounters and the challenges that they bring with them are the order of the day, it therefore seems increasingly important to be able to see beyond one's own culture and to appreciate the fact that different cultures have different ways of looking at the world. This variation between cultures is often studied with the help of established dimensions of culture. Hofstede (1980) identified four stereotypical dimensions of culture: power distance, uncertainty avoidance, individualism, and masculinity. Andersen et al. (2003) evaluated Hofstede's work and added two additional categories. The two dimensions added to Hofstede's original four were immediacy, and high and low context, making up the following list:

- Immediacy: extent of interpersonal closeness in non-verbal actions.
- High and low context: extent to which the message relies on context or the content of the message.
- Individualism – collectivism.
- Power distance: the degree to which power, prestige and wealth are unequally distributed in a culture.
- Gender: rigidity of gender roles.
- Uncertainty avoidance: extent of avoidance or tolerance of uncertainty.

The first dimension is recognized by Mehrabian, who introduced the term immediacy cues, which includes eye contact, interpersonal distance, body lean, and body orientation, and who defines immediacy as "communicative behaviors which enhance closeness to another" (Mehrabian, 1969, p. 203). Nonverbal immediate behaviors are actually abbreviated forms of approach and avoidance (Mehrabian, 1971).

The next dimension is attributed to Hall (1966, 1976), who contrasted two conversational styles, high-and low-context. In high-context styles, many things are left unsaid, allowing non-verbal behaviors to play a bigger role. This is typical of cultures that share similar experiences and expectations. Arab culture, in this way, is considered a higher context

cultures. In low-context styles, communication needs to be relatively more explicit, and the value of a single word is not as strong. The American culture, for instance, is considered to be a lower-context culture (Hall, 1966, 1976).

The next four dimensions are attributed to Hofstede (1997), who used them to describe cultural variability of people in organizations. Hofstede's individualism-collectivism dimension draws on Hall's distinction between high- and low-context cultures. Cultures with a high individualism index prioritize individual goals, prefer autonomy and self-assertion while, at the other end, low index cultures emphasize group goals, harmony and avoiding confrontation. Hofstede also defined power distance, uncertainty avoidance, and gender dimensions. Power distance can be seen in terms of hierarchism versus egalitarianism and through factors of hierarchism are; gender, age or family background. In cultures with strong uncertainty avoidance, people feel easily threatened by uncertain or unknown situations. In cultures with weak uncertainty avoidance, people are willing to try new things, take risks, and accept dissenting views. In gender dimension, masculine cultures focus strongly on achievement, assertiveness, and material success, whereas feminine cultures put more emphasis on relationships, caring, and quality of life. Another aspect of this dimension is that male and female roles are clearly distinguished in masculine cultures, while there is less role differentiation between genders in feminine cultures.

The last dimension, Uncertainty avoidance or high/low-contact, describes accessibility-inaccessibility in relationships. This dimension deals with immediacy, such as closeness or distance and behaviors expressing approach or avoidance. Examples of highly immediate behaviors include smiling, eye contact, open postures, closer distances and more vocal animation. Cultures with these behaviors are considered as high-contact cultures, because of their preference for close distances and touch; Arabs are members of high-contact cultures. On the other end of the spectrum are low-contact cultures, such as Americans, who prefer more distance and less touch (Hofstede, 1997).

These dimensions give structure to our understanding of the ways cultures can differ. The dichotomy in the east-west bipolarity is sometimes referred to as a difference between the collectivism of Iraqi culture and the individualism of western culture drawing on one of the most well-known cultural continuums of individualism versus collectivism (Hofstede, 1980, 1983, 1997; Kim, Sharkey, & Singelis, 1994, Triandis, 1995a; Hui & Triandis, 1986). Hofstede's (1991) in his definition claimed that "individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family." Collectivism, on the other hand, "pertains to societies in

which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty" (p 51). A meta-analysis by Oyserman, Coon and Kemmelmeier (2002) showed that core aspects of individualist beliefs are personal independence and uniqueness. In contrast, a core aspect of collectivist beliefs is a sense of duty and obligation towards the group.

Typically, scholars use individualist traits to characterize people from Western contexts (Western Europe, North America, Australia), whereas non-Western (Asian, South American, African) personalities are described with collectivist characteristics. According to Markus and Kitayama (1991), most North Americans and Europeans have an independent view of the self as an entity that is distinct, autonomous, self-contained, and endowed with unique dispositions. Yet in much of Asia, Africa and Latin America, people hold an interdependent view of the self as part of a larger social network that includes one's family, co-workers and others to whom we are socially connected. Triandis (1989) used Baumeister's (1986) distinction among the private, public, and collective selves, in which the public self refers to the self-using generalized other's view of the self, such as "People think I am introverted", or "People think I will buy X", the private self refers to using personal reference points, and the collective self refers to using a specific reference group, or in-group, in an assessment of the self. He argued that the likelihood of sampling a particular self is related to cultural background, such that, for example, in families in which a child is urged to act independently, the private self is likely to be accessed when the child faces new challenges. Consistent with Markus and Kitayama (1991) and Triandis (1989), Erez and Earley (1993) suggested that individualists use privately referenced information (e.g., their own performance) in establishing their self-efficacy, collectivists use in-group-referenced information (e.g., the in-group's performance), and that, other aspects of culture being comparable, both individualists and collectivists represent the public self with equal frequency.

Correspondingly, a person from the Middle East often identifies with his or her family (Harik & Marston, 1996). Most Middle Eastern families do not consist of just the father and the mother, but also grandparents, aunts and uncles, cousins, and wives and children of the married sons (Pearson, 1975).Whereas people from individualistic cultures may consider themselves to be autonomous, independent of groups, and may believe that they can do whatever they want to do (Triandis, 1994), the extended family is the basic social unit of traditional Middle Eastern society (Marr, 1978). Individuals within this extended family are expected to help each other and often to sacrifice their individual wishes for the welfare of the entire group, such as forsaking an education to run the family store if there is no one else

available to do so (Pearson, 1975). This falls under the notion of collectivism, in which children from collectivist cultures are raised around obedience, reliability, duty, cleanliness, and order. By contrast, children from individualistic cultures are raised under the influence of creativity, self-reliance, independence, and freedom to make their own choices (Triandis, 1994).

The Arab culture is linked with a group-oriented society rather than an individualistic one (Marr, 1978). Most Arab adolescents are raised on the philosophy of dependency (Cowan, 1978). While growing up in an Arab society, individuals become dependent on the family for support to a much higher degree than individuals growing up in the United States (Marr, 1978). In Iraq, the family in both Kurdish and Arabic areas consists of the father, mother, and their unmarried children, along with the families of their married sons (Moss & Wilson, 1992). According to the traditional codes of family and honor, both men and women are expected to contribute to the support and maintenance of the family unit. Above the fulfillment of individual wishes and self-satisfaction, both parents and children's primary commitment is to the happiness and good of the family as a whole (Abudabbeh & Aseel, 1999). By contrast, people from individualistic cultures often value independence and autonomy (Hui & Triandis, 1986). Most often, Middle Easterners believe that if the family changes significantly, then the whole social order will be in danger (Harik & Marston, 1996).

A common characteristic of individuals within collectivist cultures is their concern with gaining approval from their group (Hui & Triandis, 1986). Individuals who fail to gain the approval of their group end up feeling shameful (Hui & Triandis, 1986). Within the Middle Eastern culture, one's appearance in the eyes of one's peers is most important. However, it is even more important how one behaves outside of the relevant group (Marr, 1978). For example, Arabs who come from conservative, religious, and strict societies may adopt many of the American Western habits and customs while living in the U.S., but once they return home, they can comfortably fall back into their old ways because it appears respectful in the eyes of the group. According to Marr (1978), this notion of "face" is more highly valued than consistency. On the contrary, in individualistic cultures, people behave independently when they acting in their group and they don't concern about the opinion of others because their perceived acceptance by certain groups is not a major aspect of their life (Hui & Triandis, 1986). And the ethnic group from the cultural region of the Middle East such as the Kurds for instance often shares more cultural similarities than differences with the other groups in the region (Harik & Marston, 1996).

On the other hand, some suggest that collectivism varies depending on the in-group involved, so that a person may be very collectivistic in some relationships and much less so in others (Hui, 1988; Triandis, Bontempo, et al., 1986). Ho (1993) noted that in Asia, relational context plays a crucial role in social behavior and is strongly influenced by in-groups. In this part of the world individuals perceive in-groups as an integral part of their lives and see themselves and their relations with others as embedded in them. For instance, Chinese collectivism is specific to particular self-other relationships and is not predictable from global attitudes toward traditional values (Ho & Chiu, 1994). Hence, given the fact that Kurds and Arab belong to one category, which is collectivist sense of belonging, each of them differs culturally from another in many ways such as; ethnicity, ancestry, language, traditions. Therefore, it is most likely that Kurdish students' vision toward integration with a foreign culture is not similar to Arab students' vision, and that might also differ in case of both attitudes toward the English language and their motivation to learn. In later chapter this discussion will be precisely analyzed through the data collection in order to answer the research questions.

### 2-5-4 Culture and Motivation: Two sides of one coin

The relationship between language and culture is so strong and interrelated that it may be impossible to separate them from each other (Valdes, 1986). Until recently, it has been assumed that if one wants to learn an additional language one also has to learn the culture that goes with it. In other words, learning an additional language does not only involve learning the linguistic aspects of the language, but also involves learning the culture that symbolizes the understanding of the religion, habits, customs, economics, politics, traditions, etc. of the target language culture. Therefore, focusing on one aspect of the language over the other will result in producing incompetent learners in the target language. In their longitudinal study the National Standards for Foreign Language Education project (1996) concluded that students cannot totally master a new language until they master the cultural context of the new language (Cheng-Chieh & Kritsonis, 2007). This implies that the aspect of learning a foreign language does not depend only on knowing how we use the sentences without taking into account the way that these sentences are used, because moving from one language to another is referred to as "switching" a metaphor, which suggests an abrupt change of state. When a person goes to a new country, he or she might experience a "culture shock" as a result of the abrupt immersion in an incompatible system. In this sense western students may find it more

difficult to learn Chinese than East Asian students, no matter how advanced their language aptitude is, or how well they have acquired other foreign languages. This is because of the natural distance learners feel between native and target cultures, and this may have a negative effect on their language learning (Svanes, 1987).

On the other hand, foreign language learning depends very much on emotion and attention. It requires the involvement of students' interest, attention and active participation. Studying a foreign language is different from studying a subject and, as I stated above, it involves taking in elements from another culture. A learner with an integrative motivation has an interest in learning the language in order to interact with the valued members of the other community. From the educational context, for foreign language learning to take place, the students need to have the characteristic feature of the positive attitudes towards the language situation. The cultural context has an effect on the students' attitudinal reaction to the learning environment and the educational context can play a role in the level of integrativeness (Gardner, 2007).

It is assumed that the influence of educational context on the individual's attitudes will influence the individual's level of motivation. As I have already mentioned in section 1, Gardner (1985a) creates a model indicating the effects of cultural and educational contexts on motivation in second language learning. Integrativeness and attitudes toward the learning situation are expected to have an influence on the individual's level of motivation. Motivation plays a major role in various ways in the process of learning a foreign language. It influences the classroom behavior of the students, their persistence in language study, bicultural excursions, intensive learning programs, language retention and even modes of acculturation. Aptitude, attitude, norms and perceptions have the potential to affect learners' language learning process. In this sense, motivation should lead to incorporating behavioral, cognitive and affective components so that the learner achieves a true mastery of the language. Harmer (2001) quoting Douglas Brown points out that a cognitive view of motivation includes factors such as the need for exploration, activity, stimulation, new knowledge and ego enhancement. It is a state of cognitive arousal which provokes a decision to act as a result of which there is 'sustained intellectual and physical effort'.

According to social cognitive theory, learners are proactively engaged in their own development and can make things happen by their actions. The key to this theory is the fact that among other personal factors, individuals possess self-beliefs that enable them to exercise a measure of control over their thoughts, feelings, and actions, that is to say "what people think, believe, and feel affects how they behave" (Bandura, 1986, p. 25). Bandura has

also provided a view of human behavior in which the beliefs that people have about themselves are critical elements in the exercise of control and personal agency. This was the point at which learners' self-efficacy emerged as a crucial variable determining their success of learning English as a foreign language (Brown, 1998).

Yang (1999) introduces self-efficacy as a motivational construct. He claims that beliefs are composed of two main dimensions: meta-cognitive dimension which refers to learners' meta-cognitive knowledge or beliefs about foreign language learning, and a motivational dimension which incorporates learners' attitudes or emotional reactions to the foreign language and learners' self-efficacy beliefs i.e. their beliefs about their ability to learn foreign language and their expectations about the result of the learning task. Pajares (2000) submits that a cross-cultural perspective can help clarify how different cultural practices shape self-efficacy beliefs, and how efficacy beliefs might operate as a function of culture. Moreover, further investigation by Bandura (1986) has suggested that self-efficacy is, in part, socially constructed and that such construction may differ as a function of a national culture. Just as our culture teaches us what ideals to hold and what beliefs to endorse (Rokeach, 1973), it plays a role in how we construct our self-efficacy.

Motivation and culture in this sense are two intertwined components, and they contribute to enhance learning a foreign language. In the same way as, the ideas of a culture are stored in the brains of individuals; they may also be considered part of a cognitive aspect in learning a foreign language. Research in social psychology has suggested that people tend to modify beliefs or behaviors that are not cognitively or conceptually consistent with other information. We do not expect cultures to be completely integrated, just as we do not expect individuals to be completely consistent. But if a tendency toward cognitive consistency is found in humans, we might expect that at least some aspects of a culture would tend to be integrated for that reason alone. The final aspect which I previously mentioned in this subsection is related to the collectivism and individualism categories. This aspect consciously or unconsciously is affecting our mind, and is somehow associated with creating belief, attitude, thought.. etc. toward foreign culture. Several studies (Triandis, 1989; Markus and Kitayama, 1991; Erez and Earley, 1993) have argued that individualists and collectivists are categorized by the cultures from which they come. This implies that the cultural dimension is the component that is implicitly and explicitly linked with learning a foreign language, and it can be the central aspect to stimulate our motivation in the process of foreign language acquisition.

Given the significant role of the cultural component, and in order to critically examine the research topic and also to scrutinize the scope of the research carefully, it seems relevant to do a comprehensive review of two theories of the role of culture in learning a foreign language. These theories will provide a clear understanding about the relationship between the pattern of culture and motivation in FL. And alongside with the background information that I have presented before, they will be used to build up an analytical framework in later section. These theories are Social Constructivist Model of Motivation by Williams and Burden (1997) and social cognitive theory by Bandura (1986).

### 2-5-4-1 Social Constructivist Model of Motivation

According to Williams and Burden (1997), the constructivist view of motivation is based on the principle that each individual is motivated in a different way. Learners will be affected with the external influences that are surrounding them and they also will act on their internal disposition in unique ways. Moreover, the learner's motivation undergoes many social and contextual influences that will shape his/her motivational process. These include the culture, context, social situations as well as the individual's interactions with significant people.

Williams and Burden (1997) explained that motivation goes through three stages. First, the reasons that motivates someone to do something or not do something. These reasons can be internal or external influences. Second, what makes someone decide to carry out a given task, as many individuals have the justification for doing something, but they have not decided yet to start the stage of execution. Third, people need to sustain and persist in the effort needed to complete a given task. This is usually influenced by the cultural and social surroundings and how these variables give one the driving force for goal execution. Williams and Burden add that motivation is not merely arousing interest. Rather, it involves "sustaining that interest and investing time and energy into putting in the necessary effort to achieve certain goals" (Williams and Burden, 1997, p55). Moreover, they argue that the distinction between internal and external motives is one that has played an influential role in many current views of motivation.

Motivation is a mixture of internal and external influences that contribute greatly to the motivational process. Internal influences include intrinsic interest of activity, perceived value of activity, sense of agency, mastery, self-concept, attitudes, other affective states such as confidence and anxiety, developmental age and gender. On the other hand, external influences include, significant others such as parents, teachers; and peers, the nature of

interaction with significant others, the learning environment and the broader context see figure 8. According to social constructivist theory culture provides the context in which the tools and sign (like language and numbers), and knowledge (a body of affective and cognitive information available to an individual) are shaped. Studies concerned with the lack of generalization of capacities across situation (Brainerd, 1978; Rogoff, 1982) and research on cross-cultural cognitive development (Cole & Scribner, 1974; Rogoff et al., 1984) have demonstrated that the knowledge, tool and signs evolving from different cultures are particular to that specific environment and function as the means of communication cultural knowledge. As product of culture, the tool, sign and knowledge reflect social condition, historical circumstances, and social experience. Thus, language and knowledge in themselves are culturally fashioned activities as well as the means by which an individual's psychological functioning develops. Accordingly, the development of man and women's psychological and cognitive processes is enmeshed in, created by, defined by, and limited by the opportunities that culture provides.

**Internal factors**

***Intrinsic interest of activity:***

• Arousal of curiosity

• Optimal degree of challenge

***Perceived value of activity:***

• Personal relevance

• Anticipated value of outcomes

• Intrinsic value attributed to the activity

***Sense of agency:***

• Locus of causality

• Locus of control RE process and outcomes

• Ability to set appropriate goals

***Mastery:***

• Feelings of competence

• Awareness of developing skills and mastery in a chosen area

***Self-concept:***

• Realistic awareness of personal strengths and weaknesses in skills

***Attitudes:***

To language learning in general.

***Other affective states:*** confidence and anxiety

***Developmental age and stage***

***Gender***

**Externel factors**

**Significant others:**

• Parents

• Teachers

• Peers

**The nature of interaction with significant others:**

• Mediated learning experiences

• The nature and amount of feedback

• Rewards

• The nature and amount of appropriate praise

• Punishments, sanctions

***The learning environment:***

• Comfort

• Resources

• Time of day, week, year

• Size of class and school

***The broader context:***

• Wider family networks

• The local education system

• Conflicting interests

• Cultural norms

• Societal expectations and attitudes

• Class and school ethos

**Figure 8: Williams and Burden's (1997) Framework of L2 Motivation**

## 2-5-4-2 Social cognitive theory

Bandura (1986) defines social cognitive theory as an explanation of how humans think and why they are motivated to follow particular actions in society. According to Bandura, human action is considered as a result of the interplay of cognitive, behavioral, and environmental factors impacting on the individuals to act within a social and cultural context. Social cognitive theory considers how people think and how their thinking affects their

behavior and their performance in the environment. Learning in social cognitive theory is defined as an internal mental process that may or may not be reflected in immediate behavioral change (Bandura, 1986). It crystallizes the ways individuals acquire and maintain certain behavioral patterns while providing the basis for intervention strategies as well (Bandura, 1997). Grounded upon Bandura's theory of social learning, social cognitive learning theory concerns the contention that much of human learning occurs in a social environment. It is alleged that through observing others, individuals gain knowledge of rules, skills, strategies, beliefs, and attitudes. They learn about the usefulness and appropriateness of behaviors by observing models and the consequences of modeled behaviors and they act based on their beliefs respecting the expected outcomes of actions as well. Social cognitive theory is a direct response to Behaviorism (Bandura, 1977b).

It is stated that a sociocognitive view to learning makes attempts to link the social and affective side of learning with what happens in the human brain. Linguistically, it complies with interactionist approaches to theory and research in language acquisition. It begins with the biological predispositions of the human mind for learning and for language in line with external reality (Larsen-Freeman & Long, 1991). Moreover, it is pointed out that learning and cognition are social, not autonomous acts (Egan-Robertson, 1998; Walsh, 1990). During the past few decades, a sociocognitive perspective to second language acquisition was much emphasized and was the focus of many research studies. Stevik (1976) highlighted the fact that there is a deep level of communicative processing with others. Along the same line, Atkinson (2011) states that a sociocognitive approach sheds light on the integration of mind, body, and world function in second/foreign language acquisition.

Following the above-mentioned discussion, it is clear-cut that language learners are to be in constant interactions with the environment to acquire a second or foreign language and cognition does not suffice to promote it. In other words, the cognition pattern is not just the only factor that involving in the process of learning a foreign language; rather the environmental communication has also a significant role to promote this process effectively. Bruner (1960) states that learning is goal-directed and driven by curiosity. His principles of instruction and discovery learning came from Piaget's ideas concerning active learning. Bruner (1996) studies the social importance of language and culture in meaning-making. He held that learning encompasses three processes: 1. Knowledge acquisition, in which the learner asks, "Does this confirm or refine my previous knowledge?" or "Does this challenge my previous knowledge?" 2. Knowledge transformation, in which the learner asks, "What other things can this knowledge now do?" 3. Knowledge review, in which the learner asks,

"Is the knowledge relevant?" and "Is this knowledge adequate for the job in hand?" Bruner (1996) found out that individual meaning-making occurs within a broader context and culture. Culture affords a framework and an environment, making learners able to make predictions about what will happen in the future. This shows the fact that knowledge is socially constructed. Hamers (2004) discusses language from a social and functional perspective, stating that "language behavior does not and cannot exist outside the functions it serves." What is meant here is that firstly language is a tool developed and used to serve a number of functions, both social and psychological. These functions can be classified in two main categories: communicative and cognitive. She states that language is distinct from communication but is employed as a tool for it. "It does not exist in itself but has a use for the overall behavior that is meaningful in a given culture. In this sense, language cannot be isolated from other aspects of behavior. When language is processed it is intermingled with cognition and emotion (socioaffective aspects)" (Hamers, 2004).

To sum up, this section presents a cognitive psychology perspective of cultural pattern in foreign language motivation. The main objective of the section is to interpret the relationship between culture, motivation and foreign language learning. It explicates certain approaches to culture, touching on definitions, and the relevance theories relation to the current study of the role of culture in foreign language motivation. Furthermore, the notion of individualist and collectivist cultures appear to explain whether if there is any possibility to make integration with a foreign culture community or not in accordance with the variation between individualism and collectivism. This substance title “individualism and collectivism” may clarifies the intersection of cultural differences with the process of foreign language acquisition particularly among the EFL learners. Finally, the section generally focus on effectuating motivation based on the questions of the research and offer how the principles gathered here may be applied to a foreign language learning, particularly concerning the link between motivation and culture.

## 2-6 A proposed model of integrative and instrumental motivation

This section proposes an analytical framework based on the main ideas theoretical related to motivation, ethnic identity and culture that were presented in the previous sections. This analytical framework with socio-psychological variables related to students possibly provide insights in to better identifying existing motivational challenges and taking more realistic perspectives about the EFL (English s a foreign Language) situation in the Iraqi context. More clearly, in Iraqi's current educational context, English is considered to be the first foreign language. And it is taught at different levels in the national educational system, ranging from primary schools to institutions of higher education as well as in private language schools. At the same time, due to economic, educational and political reasons, people, in their search for better work and better educational opportunities, have become increasingly mobile and have started to migrate to different English speaking countries. These reasons alongside with the other reasons such as an ever-growing interest in learning English as a prestigious language make this study draw on these perspectives to build up a current framework model in order to provide a better understanding about the status of learning a foreign language in Iraqi context.

To begin with, the model consists of two sub-sections (integrative and instrumental motivation and the cognition perspective of the role of ethnic identity and culture in learning FL). Motivation in the first sub-section is categorized as two different purposes "integrativeness and instrumentality". Integrative motivation is defined as positive attitudes and feelings toward the target language group and instrumental motivation as the potential utilitarian gains of L2/FL proficiency (Gardner and Lambert, 1972). In the diagram, each of these components "integrativeness, instrumental" consist of one main variable with two dimensions see figure 9. The second sub-section is related to the role of culture and ethnic identity in the process of learning a foreign language which in turn explains how these variables (ethnic identity and culture) are intertwined with motivation in order to acquire a foreign language[15].

[15] For more details and explanation on ethnic identity and culture and their role in the process of learning a foreign language see section (2-4) and (2-5).

## 2-6-1 Integrative and Instrumental Motivation

As I mentioned above Integrativeness and instrumentality are explicitly developed to account for the reason that makes students try to learn a foreign language. In the diagram Integrativeness consists of one main dimension, Ideal L2/FL Self, which in turn comprises: Attitude toward L2/FL speakers, and Culture interest. Instrumentality entails one main dimension as well: Ought to L2/FL Self that combines two scales, namely Intended effort and Self-confidence. These different components are driven by the goal behind learning a foreign language. The former component involves a wish to integrate with FL community, while the latter emerges for a beneficial purpose[16]. I address each of these two components separately in the following sub-sections. Figure 9 shows an illustration of the process of creating the type of motivation to learn a foreign language.

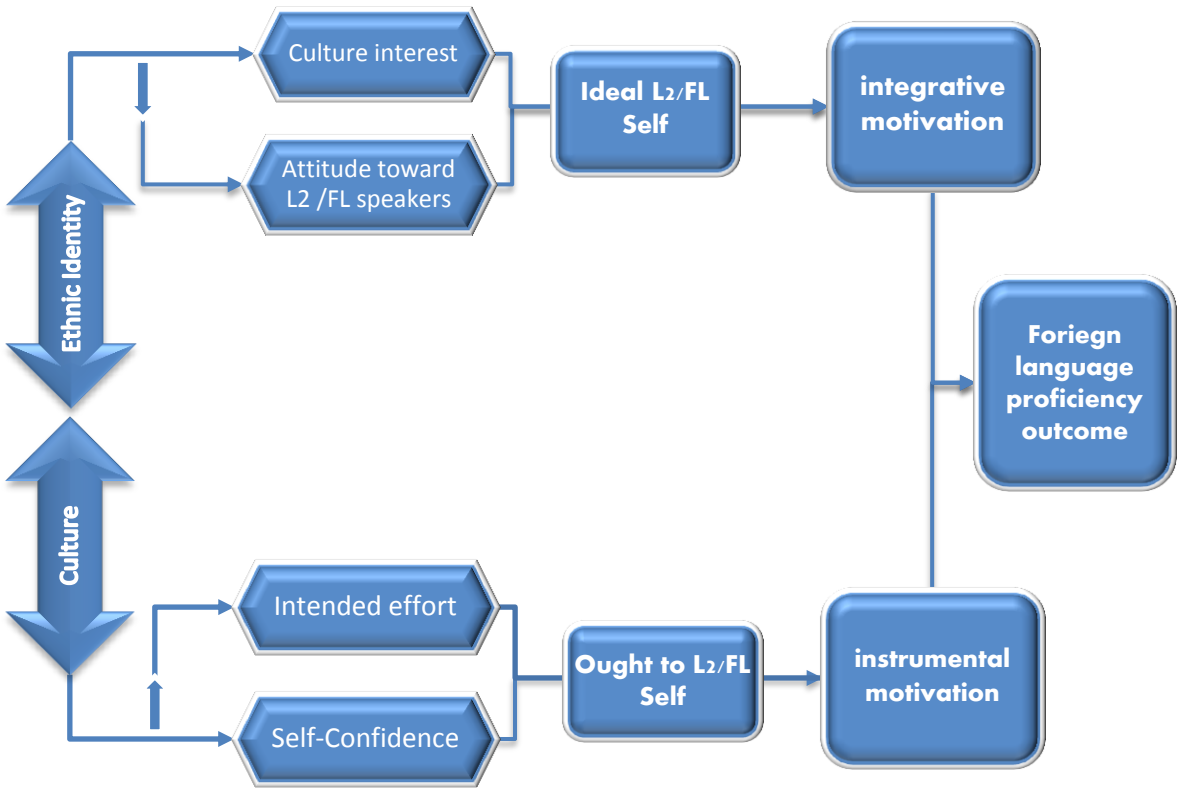



**Figure 9: A proposed model of instrumental and integrative motivation**

[16] For more information on integrativeness and instrumentality see section 2-2 and 2-4.

### 2-6-1-1 Instrumental motivation

Instrumentality emphasizes the "utilitarian aspects" of learning a foreign language (Gardner, 1982). It implies the fulfillment of educational and professional benefits inherent in learning the language so as to satisfy one's personal needs. Having an instrumental motivation to learn a foreign language is strongly related to the reasons that make student try to learn foreign language for beneficial purpose. In this sense, Gardner (1985) proposed "Orientation" in the discussion of the aim of having motivation. And he mentioned that if motivation refers to the directed, reinforcing effort individual learners to learn foreign language, orientation is a class of reasons for studying a foreign language (Gardner & MacIntyre, 1991; Gardner & Tremblay, 1994). Moreover, Meece, Blumenfeld, and Hoyle (1988) define goal orientation as the set of behavioral intentions, determining how students approach and engage in learning activities. Wentzel (1989) also defines goals as what students generally want to achieve in their classes, no matter if it is academic or social aim. This belief extends the scope of the goal orientation beyond academic achievement, emphasizing the importance of the social aspects of a goal. Accordingly, goals serve as a mechanism or a filter which determine the process and interpretation of the incoming information (Ames, 1992). Consequently, instrumental orientation refers to learning the language for an utilitarian purpose, such as getting a better job, earning more money, passing an examination and so on (Gardner, 1985).

In the diagram instrumental motivation comprises ought to L2/FL self which consists of two sub-dimension elements, self-confidence and intended effort. Ought-to L2/FL self is defined as "the attributes that one believes one ought to possess (i.e. various duties, obligations, or responsibilities) in order to avoid possible negative outcomes" (Dörnyei, 2009, p. 29). Correspondingly, this dimension reflects the social pressure to accept other people's views about language learning and has a prevention focus to keep learners away from undesired consequences (e.g., failing exams, disappointing one's parents) through obeying social expectations to study the FL hard. Learners believe it is their duty to do so, yet might cease engaging in these enforced learning tasks once external requirements are removed (Dörnyei, 2005). This dimension, as I mentioned above, subsumes two components, which constitute the cornerstone of instrumental orientation. To begin with, the first dimension, self-confidence, is a combination of high perceived proficiency and low level of anxiety. Self-confidence develops from experience with foreign language learning. Low self-confidence is related to both high second language anxiety and second language writing anxiety (Clement,

1980). In this regards, motivated students with high self-confidence in learning a foreign language result in a greater willingness to involve better in FLL environment (Yashima, 2002). This dimension is mostly related to the milieu that the students belong to, which in turn illustrates the affects that social influence; such as family members, peers and common interest groups that form whole communities have on learners to learn a foreign language (Dörnyei et al., 2006; Taguchi, et al., 2009). Milieu is an important factor in this dimension as it affects perceived importance of contact as well as self-efficacy. This means that the extent to which family members and friends value the knowledge of English very strongly predicts not only how important learners find foreign language but also how the students see their own potentials in language learning. Regarding the term of self-efficacy; it is as a key element of social cognitive theory, refers to "beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments" (Bandura, 1997, p. 3). Learners' beliefs in their capabilities affect performance tremendously. Learners' beliefs can predict performance better than their actual ability (Bandura, 1997; Schunk, 1991). This is of considerable importance for educators in that students with high self-efficacy actually engage in doing a task, therefore they achieve higher score than those learners with low self-efficacy, even though they may have low ability. Self-efficacy is considered as a motivational variable in learning and it seems almost impossible to examine some aspects of human functions such as learning, motivation and academic performance regardless of the role of self-efficacy beliefs of the learners (Pajares & Urdan, 2006).

The second dimension, intended effort, depicts students' effort, interest, and readiness to invest time and energy to learn a foreign language (Maehr & Braskamp, 1986). Gardner (1985), in this regard, proposes three components, (a) effort expended to achieve a goal, (b) a desire to learn the language, and (c) satisfaction with the task of learning the language, that are necessary to describe properly motivation in language learning. He argues that effort by itself is not a complete description of motivation because individuals might expend considerable effort to please a teacher or a parent without any real motivation to learn the L2. Similarly, desire to learn the language or satisfaction with learning the language does not in itself reflect true motivation. They must co-exist with effort. In this sense, intended effort is influenced by perceptions of task difficulty as well as achievement motivation (perceived ability). Here, perceived difficulty is confined to skill situations in which other factors cannot influence outcomes.

To sum up, instrumental motivation is strongly influenced by social and contextual factors. Students' immediate environment, i.e., their family and friends play an important role

in goal setting and influence students' self-confidence and the effort and persistence with which they carry out a learning activity. Thus, the student's milieu is a significant factor to develop FL learner's self-confidence with more persistence and effort, and it may determine a set of requirements, duties and responsibilities, which in turn make a person feel that he/she ought to learn a foreign language for utilitarian purpose.

### 2-6-1-2 Integrative motivation

Contrary to instrumental motivation, integrative motivation, as a second main component of the current model, does not emphasize the utilitarian, including educational and professional, benefits behind learning a foreign language (Gardner and Lambert, 1972; Lukmani, 1972; Littlewood, 1984). It usually places more stress on identification with the foreign group and its culture, and the adoption of different features of behavior which characterize that linguistic and cultural group. On the other hand, Integrative orientation deals with the student's motivation to learn the language for reasons such as interest in foreign languages, desire for interaction with the target language community, and attitudes toward the target language community (Gardner & Lambert 1972). That is, their motivations are socially and culturally orientated to integrate themselves into the culture of the second/foreign language group and become involved in social interchange within that group. Gardner noted that within this orientation there exists "a high level of drive on the part of the individual to acquire the language of a valued second language community in order to facilitate communication with that group" (Gardner et al. 1976, p199).

Moreover, foreign language learners who are integratively motivated usually seek the development of "personal ties", interaction, and satisfactory communication with members of the foreign group (Gardner et al., 1979). One example of integrative motivation is learning the foreign language in order to learn more about the foreign community and their way of life (Littlewood, 1984, p57).

In the diagram, integrative motivation obtained from ideal L2/FL self includes two dimensions: culture interest and attitude toward L2/FL speakers. To begin with, ideal l2 self is defined as "the representation of the attributes someone would ideally like to possess (i.e. a presentation of personal hopes, aspirations or wishes)" (Higgins, 1987b). Accordingly, if a student's ideal self is associated with the mastery of an L2/FL and engaging with the L2/FL community, that is, if the person that the student would like to become is active and proficient in the FL, he/she can be described – using Gardner's terminology – as having an 'integrative'

disposition (Dornyei, 2005). In this regard, the scope of integrativeness should be looked at within the larger framework of the Ideal L2/FL Self (Higgins 1987b; Markus and Nurius 1986; cited in Csizer and Dornyei 2005) in which English is associated with a global culture (Csizer and Dornyei 2005) rather than a national cultural base as with earlier models of integrativeness (Gardner & Lambert 1972).

The other two dimensions in the model, culture interest and attitude toward L2 speakers, feed off each other and constitute the bedrock for forming ideal L2 self. To begin with, culture interest, correlates with the reflection of cultural patterns in language learning. Due to the fact that every language has specific vocabulary items, idioms, speech acts, language learning could be impaired without some recognition of cultural values. Therefore, foreign language learners must not only be aware of this interdependence, but "they must be taught its nature in order to convince them of the essentiality of including culture in the study of the language'' (Valdes, 1986, p4). In this sense, cultural Interest reflects the appreciation of cultural products associated with the particular FL and conveyed by the media (e.g., films, videos, TV programs, pop music, magazines, and books). In certain learning environments, which have often been referred to as foreign language learning contexts, direct contact with FL speakers is minimal, yet the FL community may still be well-known to the learners through indirect contact with it, that is, through their exposure to a range of FL cultural products and artifacts.

The second dimension is attitude toward L2/FL speakers, which in turn connects to the speakers of the language in question and the culture represented by its speakers (Noels et al. 2003, p36). Wenden (1991) classified the term "attitude" into three interrelated components namely, cognitive, affective and behavioral. The cognitive component involves the beliefs, thoughts or viewpoints about the object of the attitude. The affective component refers to the individual's feelings and emotions towards an object, whether he/she likes or dislikes. The behavioral component involves the tendency to adopt particular learning behaviors.

Attitude begins developing early and is influenced by many things, including parents, peers, and interactions with people who have social and cultural differences. Therefore, attitude forms a part of one's perception of self, of others, and of the culture in which one is living (Kara, 2009). On the other hand, attitude combines between two general sides, negative and positive perception towards L2/FL speakers. Having positive attitudes towards the L2/FL and its speakers can be expected to enhance learning a foreign language while negative attitudes impede it. So, learner attitudes have an impact on the level of L2/FL proficiency achieved by individual learners who are themselves influenced by this success.

Thus, learners with positive attitudes, who experience success, will have these attitudes reinforced. Similarly, learners' negative attitudes may be strengthened by lack of success (Noels et al. 2003, p36; Ellis, 2008, p197-201).

In conclusion, in the diagram the element of integrative motivation is directly linked with ideal L2/FL self, which relies on the individual having a powerful vision of him/herself as a future user of the new language. Learners who envision their future selves as L2/FL-users (i.e. have an 'ideal L2/FL self') will be strongly motivated to work towards becoming L2/FL-users in order to reduce the discrepancy between this vision and their current stat. The other two sub-dimensions, attitude toward L2/FL community and culture interest, are formed the vision of ideal L2/FL self. In this sense, the combination of these variables, ideal L2/FL self, attitude toward L2/FL community, culture interest, is correlated with having a positive attitude toward foreign culture community and then having integrative motivation to learn a foreign language.

**How it works?**

As mentioned at the beginning of this section, the objective behind building this analytical framework is to create an outline to analyze the data in the following chapter. The matter of Iraqi context was the main aspect that I tried to take it into consideration when I started to build up this framework. And in order to provide a comprehensive meaning about the function of this framework, the following hypotheses present my perspective to determine the types of motivation according to what I have presented previously:

1-If the student's milieu provides a positive atmosphere for learning a foreign language, it will be possible for the FL learner to feel high self-confidence, strong self–efficacy and more intended effort. And if these constructs, self-confidence and intended effort, are integrated, it may increase students' motivation to avoid any negative consequences resulting from the lack of FL knowledge. According to the diagram, the dimension of ought L2/FL self is the powerful element to create an instrumental orientation to learn a foreign language. In this sense, the utilitarian purpose is considered a main prevailing factor to create an instrumental motivation for learning a foreign language.

2- If the students are interested in knowing more about a foreign culture or if he/she wants to integrate with an unfamiliar culture, it is possible that the positive attitude toward L2/FL speakers is the most evident trait that the students have when they want to learn a foreign language. According to the diagram, the combination of these elements, culture interest and attitude toward L2/FL, brings the idea that the students may ideally orient to

learn a foreign language. In this regard, when the students perceive themselves speaking foreign language similarly to its speakers, then the type of motivation will be integrative motivation.

These two hypotheses are my assumption to categorize the motivational orientation in the process of learning a foreign language among the samples' research in Iraqi context, as I have illustrated in figure 9. In next sub-section the cognitive psychology approach of the role of culture and ethnic identity in learning a foreign language will be my final analytical framework regarding the structural contents of the current section.

## 2-6-2 Ethnic Identity and culture in FL Motivation: A Cognitive Psychology Model

This sub-section proposes a cognitive psychology model describing the role of ethnic identity and culture in the process of learning a foreign language. Basically, it consists of two main components, Ethnic Identity and Culture. The first component, ethnic identity, links with two dimensions, actual-self and possible-self. The second component, culture, associates also with two dimensions "collectivism and individualism". Based on the literature review in sections 2-2, 2-3, 2-4 and 2-5 in this chapter, I developed a current framework for understanding the role of these two variables "Ethnic identity and culture" in the process of foreign language motivation in Iraq, see figure 10.

### 2-6-2-1 Ethnic Identity

I address the meaning of the concept of ethnic identity in terms of its relation with the dynamic process of learning a foreign language in Iraqi context, and how it is reconnected with the cultural function as one circular dimension. As I have explained in section 3, ethnic identity directly links with the term of "self", which is generally used in reference to the conscious reflection of one's own being or identity, as an object separate from other or from the environment. In current model, the term of self is associated with the two main variables, self-concept and self-esteem. Self-concept is often considered as the cognitive or thinking aspect of self (related to one's self-image) and generally refers to:

"the totality of a complex, organized, and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence" (Purkey, 1988 p2).

Self-esteem is more often used to refer to the affective or emotional aspect of self and generally alludes to how one feels about or how values him- or herself (one's self-worth). Self-concept can also refer to the general idea we have of ourselves and self-esteem can refer to particular measures about components of self-concept. Some authors even use the two terms interchangeably (Blaine & Crocker, 1993; Coopersmith, 1967; Crocker & Park, 2003; Harter, 1993). Furthermore, as Rogers (1961) claimed, self-concept plays an important role in the regulation of behavior by determining which aspects of experience are admissible to awareness and which aspects need to be 'repressed' so as to minimize conflict, whether with others or with oneself. Whether particular aspects of the self-concept are deemed acceptable or not is in part determined by the nature of one's interactions with others, including by the experience of being conditionally regarded by them. As important as one's current or actual self-concept is, Rogers believed that people also have an ideal view of themselves, and that the gap between the current or actual view of self and the ideal view of self serves as an important gauge of self-esteem: the larger the gap, the lower one's self-esteem, while the closer people are to their ideal the better off they should be. He considered that awareness of a gap between one's current and ideal view of self often plays a major role in motivating people to achieve a specific own goal.

According to the model each variable, self-concept and self-esteem, links with one new dimension: "actual-self connects with self-concept and possible-self links with self-esteem". To begin with, actual-self is the set of attributes that the individual believes he/she has in the present. On the other hand, the possible-self corresponds to the images of what the individual might become in the future, including the selves they could become (desired selves), and the selves they are afraid of becoming (feared selves). Given that present identity of both groups that are of concern to this study, i.e., Kurds and Arabs, is influenced by the emotional crystallization of past and current experiences; the model may thus offer a comprehensive framework for understanding the synchronic and diachronic dynamics of identity and their motivational implications[17].

The two self-dimensions – possible/ actual – result in two components of the self-system[18]: the ideal L2/FL self connects with "possible-self", and the ought to L2/FL self related to the "actual-self", as shown in figure 10. These components, Possible/actual self,

[17] The terms "diachronic" and "and "synchronic" have been adopted from linguistics. "Synchronic" means roughly "simultaneous" and "diachronic" "non-simultaneous". Thus "synchronic identity" refers to identities between simultaneous entities and "diachronic identity" to identities between non-simultaneous entities.

18 I have mentioned the term of "self-system" here in regard with (Dornyei, 2005) model.

will be detailed below, with an emphasis on their relevance for understanding ethnic identity in foreign language motivation.

### 2-6-2-1-1 Possible-self

In the model, possible-self is understood to mean a personal representation of what somebody would like to be in the future, irrespective of other people's desires and expectations. In this sense, we can say that possible selves can stimulate individuals to learn an L2/FL, especially when they differ from the attributes these individuals think they have. If learners see themselves as competent speakers, members of a global community, there are chances that they will exert effort and persist in trying to accomplish those attributes (Markus & Nurius, 1986).

It is hypothesized that, the more details one adds to one's possible future self, the more motivational this would be in activating future behavior. And this assumption comes from the result of the low self-esteem among the members of one group (Tajfel, 1978b). So, decreasing the level of learner's self-esteem in his/her group will result to a strong possible-self, in this case the role of ideal L2/FL self will be affective to increase learner's integrative motivation to learn a foreign language.

### 2-6-2-1-2 Actual-self

While possible selves define one's future self-guides, actual selves cover the dynamics of one's present-day identity. In this framework, the actual self is understood to mean a person's intimate representation of his/ her present attributes, which may transpire socially. The actual self is how individuals see themselves in the here-and-now.

According to Higgins' self-discrepancy theory, motivation is the result of an attempt to reduce the discrepancy between the actual and either the ideal self. When individuals work hard to make their actual self just like their ideal self, they can feel highly motivated. In contrast, when they realize their actual self is far from being like either their ideal self, they can experience dissatisfaction and, consequently, a decrease in their motivation (Higgins, 1987a).

As I have already addressed, this dimension correlates with the term of self-concept, which in turn is considered as a dynamic and motivating set of attitudes held about oneself (Burns, 1979), and it is promoted as an important and focal object within the experience of each individual because of its primacy, centrality, continuity and ubiquity in all aspects of

behaviors, mediating as it does in both stimulus and response. Accordingly, it is hypothesized that when the learner of a foreign language has a positive self-concept, the result will be having a positive actual-self, which in turn corresponds to feeling an ought to self and creating an instrumental motivation for learning a foreign language. In contrast, if the learners have negative self-concept, the result will be the negative representation of their present attributes "negative actual-self", and that have an influential role in decreasing the level of their instrumental motivation by having weak sense of ought to self in learning a foreign language.

### 2-6-2-2 Culture: The conflict between individualism and collectivisms

A vast amount of research on culture within and across various disciplines has thus far been conducted. Different models, frameworks, concepts, and perspectives of culture can be found. And aside from its cognitive importance in foreign language motivation, culture appears to figure prominently in affective considerations. In this sense, the current framework describes the role of culture, cognitively and psychologically, in the process of learning a foreign language. In the diagram, culture comprises two distinct components: collectivism and individualism[19]. Both of them correlate to self-esteem, which in turn comprises two dimension, self-liking and self-competence. To begin with, a collectivist cultural orientation that prescribes deference, social sensitivity, and subordination of personal goals to collective concerns should be especially conducive to the development of the self-liking dimension of self-esteem. Harmonization of personal behavior with the norms, needs, and expectations of one's ingroups should promote social acceptance and approval by these groups, be they family, friends, neighbors, or co-workers. Reflected appraisals conveying this acceptance and approval should promote the individual's private sense of social worth, or self-liking.

Accordingly, Self-liking is clearly socially dependent, and it is our affective judgment of ourselves, our approval or disapproval of ourselves in our in-group relationship. Consequently, high self-liking is marked by positive affect, self-acceptance, and comfort in social settings (Rogers, 1961). Conversely, low self-liking is marked by negative affect, self-derogation, and social dysfunction (Blatt & Zuroff, 1992; Watson & Clark, 1984).

In contrast, an individualist cultural orientation, emphasizing independence, assertiveness and priority of the self over the collective, should be inimical to the development of self-liking. Here, discrepancies between personal intentions and the wishes

[19] For more detail on the term of culture and its components see section 2-5.

and expectations of others are often ignored or dismissed as the unavoidable price of legitimate autonomy, self-expression and initiative. The lack of social modulation implied inevitably breeds interpersonal friction, as ingroup members chafe against the individual's socially discordant behavior. Greater ingroup conflict and mutual frustration results, with reflected appraisals often expressing disfavor and rejection of the individual. Such negative appraisals convey lack of social worth, and should therefore challenge self-liking.

An obverse argument applies to the self-competence dimension of self-esteem. A high degree of deference and abnegation for others entails a partial surrender of autonomy, freedom of choice and self-determination, all of which relate to personal control over one's life. Insofar as the collectivist orientation requires this surrender of control, the growth of self-competence will be inhibited. Control, after all, is integral to the experience of efficacy or competence (deCharms, 1968/1983; White, 1963). In contrast, decreased respect for the needs of the collective allows the individualist greater latitude for self-expression, behavioral choice and identity formation. This results in an expanded sense of personal control and promotes the development of self-competence.

In this sense, self-competence is the overall sense of oneself as capable, affective, and in control. High self-competence has an intrinsically positive affective and evaluative character. It has been discussed for its motivating role in purposive behavior (Smith, 1968; White. 1959, 1963) and for its adaptive role in coping with stress (Bandura, 1977a, 1982; Seligman, 1975). Cognitively, it is characterized by the presence of a generalized expectancy for success (Fibel & Hale, 1978).

In conclusion, I summarize the above discussion concerning the role of cultural orientation in the process of learning a foreign language by presenting the following hypotheses in regard with the purpose of the current study:

1-If the learners see themselves as a positive character among their group, “having strong collective self-belonging”; they will experience an acceptable member and feel self-liking inside their group. So, it will be possible, in this regard, to link the students’ motivation with instrumental motivation to learn a foreign language.

2-If the learners experience themselves as being unacceptable in their group due to having a negative character, i.e., “having an individual self-belonging”, it will be possible that they have a strong self-competence to integrate with other foreign group to learn their language. In this regard, it is more likely that in this situation the students have an integrative motivation to learn a foreign language.

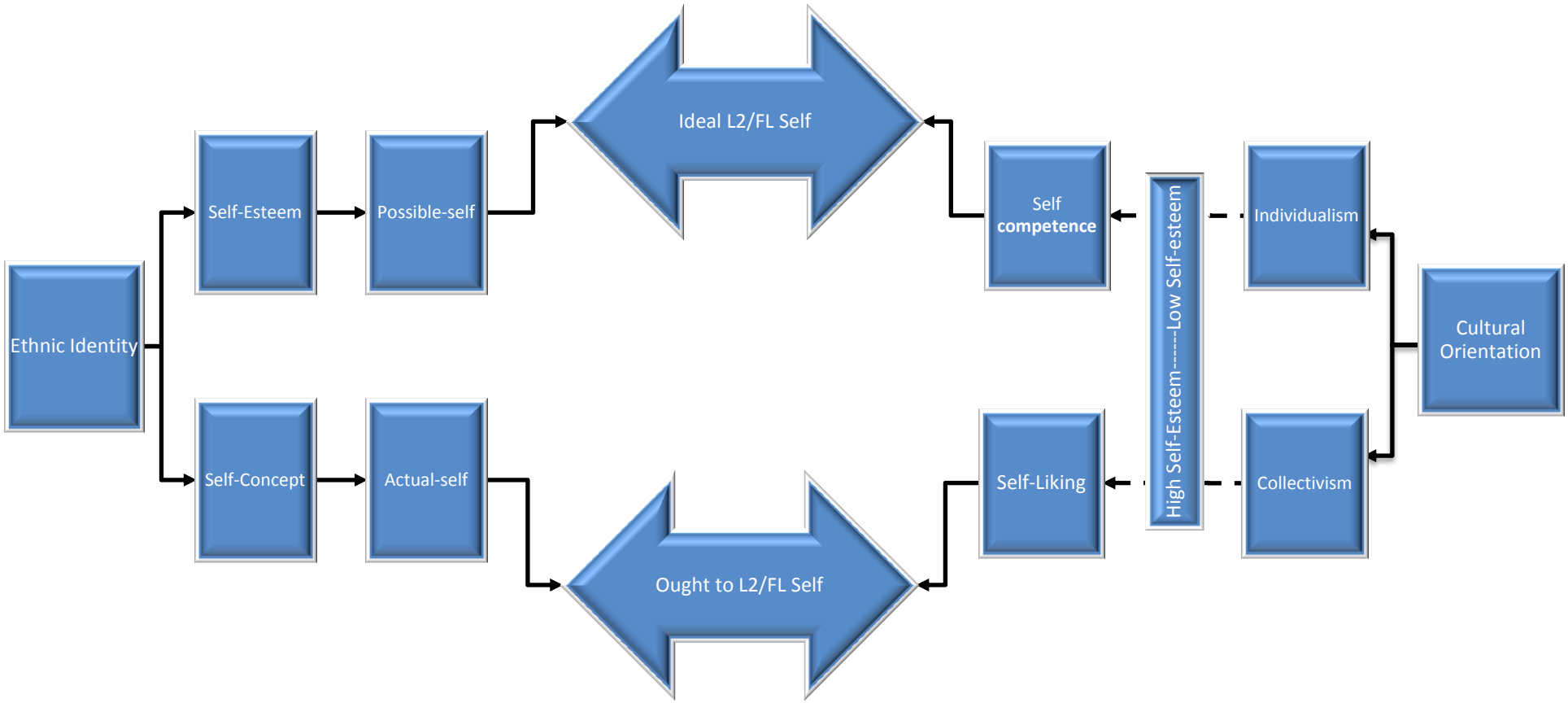



**Figure 10 The second part of proposed model diagram regarding the dynamic role of ethnic identity and culture in foreign language motivation**

## 2-7 Conclusion

This chapter has reviewed the field of second/foreign language learning motivation and the issue of the role of ethnic identity and the culture in the process of foreign language motivation. Alongside the literature review, a proposed model appears in order to manage the previous knowledge and information regarding the research variables in one framework. This framework is a general baseline created to interpret the data collection together with the former theories and perspectives. The discussion focused on scrutinizing the following main points:

- Developments that have occurred in the field since its foundation in the late 1950s.
- The social-psychological approach specific to the field.
- The expectancy-value related components of L2 motivation, and Self-Determination Theory related components of L2 motivation – all of which represent an attempt to bring L2 motivation more in line with motivation theories in educational psychology.
- Dörnyei's (2005) L2 Motivational Self System.
- Willingness to communicate as an affective variable.
- Self-esteem and its interrelation with integrative and instrumental motivation in FLL.
- Social identity theory and self-categorization theory as two approaches related to the position of the members in one ethnic group.
- Cultural orientation theories and the variation between Individualism and collectivism.

The objective behind presenting developments and theories in the field of second/foreign language learning motivation was to provide a background in the available literature and theory to serve as grounds for creating the proposed model and for later discussion and interpretation of results from the present study. As we have seen, researchers in this field have continuously advanced in this field providing a wide variety of interpretations of findings in the different contexts of their studies. Thus, it is expected that theories and explanations developed in contexts similar to the Iraq one can be applied as well. Similar contexts include EFL settings in which English plays a major role in education and in many other aspects of daily life, but at the same time without having direct contact with native speakers of the language and their culture.

# Chapter 3: Research Methodology

## 3-1 Introduction

The chapter outlines the methodological approach and research design of the current study. In order to investigate the role of ethnic identity and culture in the process of learning foreign language motivation in an Iraqi context, I utilize a mixed method design in both qualitative and quantitative approaches to assess in depth how the variables "ethnic identity and culture" might be associated with the independent variable "motivation" in this process.

As a starting point, this chapter addresses the problems and significance of the research and the questions that guide the current study, followed by a description of the setting and the participants, data collection procedures, research measures and analytical design. With regard to mixed methods design, I discuss the traditional paradigmatic views of both quantitative and qualitative approaches. This account includes an explanation of the quantitative and qualitative instruments used in this study as well as their usefulness in addressing its core aims. Next, I touch upon concerns of validity and reliability in a separate section. In the subsequent section, the ethical issues are considered in connection with this project and how they have been addressed. Lastly, the limitations of this study are discussed in the final section. The chapter concludes with a brief summary of the materials presented.

## 3-2 Statement of the Problem

College instructors[20] in universities in Iraq often complain that the level of English proficiency among college students is feeble, despite the fact that these students study English for at least ten years at public school. However, students still come to class with a positive outlook towards the English language. Some students come to University with high levels of enthusiasm, ready to educate themselves in other languages, while others do not consider this a very appealing subject; instead, they aim at studying in other departments. In the EFL context of the Arab world, Mukkatash (1986) and Zughoul (1987) argue that declining proficiency levels among Arab learners may be attributed to various factors, such as teaching methodology, lack of target language environment and the learners' "demotivation", which they define as the lack of genuine motivation to learn the foreign language. Previous research on the construction of motivation has clearly demonstrated that there is a strong

[20] I've met some instructors from different universities in different parts of Iraq before starting my study, in addition to my experience teaching in Sulaimanya University for two years.

correlation between the learner's type of orientation toward the goal of learning and the level of proficiency they eventually attain. Gardner (1980), on the one hand, argues that students with an integrative orientation are generally characterized by more persistence, language development, and retention. Dörnyei (1990), on the other hand, claims that instrumental motivation is more vital than integrative for language development in certain contexts, especially in that motivation is believed to be a complex phenomenon that may interact with some political and social variables. Oxford and Shearin (1994) also stressed the importance of motivation for L2 learning and how it is crucial to identify and understand students' motivation. They state that: "Research shows that motivation directly influences how often students use L2 learning strategies, how much students interact with native speakers, how much input they receive in the language being learned (the target language), how well they do on curriculum-related achievement tests, how high their general proficiency level becomes, and how long they preserve and maintain L2 skills after language study is over" (p13).

Likewise, the relationship between motivation and attitudes has been considered a prime concern in language learning research. Gardner and Lambert (1972) concluded that a language learner's attitude toward the target language and its community plays a very important role in language learning motivation. A positive attitude toward the target language and the target language community seems to correlate positively with more favorable learning behavior, such as active learning and looking for more interaction with the target language population. Such positive correlation results in greater second language achievement. Moreover, studying the effects of motivation on students' achievements involves examining students' individual differences and various attitudinal and motivational characteristics. Gardner (1985c, 1988a) pointed out that, when investigating a homogenous group of students' attitudes and motivation towards studying such subjects as mathematics, history, or geography, the cultural variable is not an issue. All of these subjects involve the students' own culture. Studying another language, on the other hand, involves studying the culture of the target language. Those linguistic features are part of the target language culture and representative of the community's worldview. Thus, a good language-learning program stresses the importance of including the cultural aspect of the target language as an integral part of the curriculum. Dörnyei (1998) expressed his view of the complexity of investigating motivation to learn a second language that involves psychological and non-psychological factors. He explained:

> language is at the same time: (1) a communication coding system that can be taught as a school subject; (2) an integral part of the individual's identity involved in almost all mental activities (just think of a sentence like "this doesn't sound like me"); and also (3) the most important channel of social organization embedded in the culture of the community where it is used. Therefore, the motivational basis of language attainment is not directly comparable to that of the mastery of other subject matters in that knowing an L2 also involves the development of some sort of 'L2 identity' and the incorporation of elements from the L2 culture (cf. Gardner, 1985c); thus, in addition to the environmental and cognitive factors normally associated with learning in current educational psychology, L2 motivation also contains featured personality and social dimensions. (p118)

In the light of the preceding statements, it can be said that learning a foreign language is a multifaceted learning process that not only includes a linguistic aspect, but also contains psychological, personal, educational, and social facets. Accordingly, social factors like the influence of parents (Brophy, 1987; Fan, Williams, & Walters, 2012; Guay, Marsh, Senecal & Dowson, 2008; Khamis, Dukmak, & Elhoweris, 2008; Kyriacou & Zhu, 2008; White, 2009), teachers (Dolan & McCaslin, 2008; Kyriacou & Zhu, 2008) or peers (Khamis, Dukmak, & Elhoweris, 2008; Kyriacou & Zhu, 2008; Maulana, Opdenakker, den Brok, & Bosker, 2011; Thoonen, Sleegers, Peetsma, & Oort, 2011) at a more general level can affect motivation, and language learning success. Therefore, it is expected to be much easier to influence these factors through the design of classroom environments, selection of materials, and application of teaching methods connected to social background. This process must be based on the recognition of the cultural and ethnic backgrounds of the students, such as in the Iraqi society, where I distinguish between Kurds and Arabs. This is what I will try to highlight during this particular investigation in order to find the answers to the research questions.

## 3-3 Significance of the Study

During the last two decades there has been much complaining, expressed in Iraqi public opinion, about students' low levels of achievement in foreign languages. Concomitant with this have also been reciprocal accusations among all the parties involved in the process of

foreign language teaching and learning, especially in learning English. The final outcomes have always been at the expense of students, but in fact in this process an array of factors are working together to create such a situation. It is a matter of fact to say that students who join any educational institution normally come from different social, cultural, ethnic, and economic backgrounds. The backgrounds from which these students come often have an impact on the factors influencing their motivation and attitude toward learning English. In addition, since Iraqi students are Middle Eastern and since there is a cultural distance between them and Western countries, especially those countries where the English language is the first language, it is most likely that the students' orientation may be inclined to different types of motivation and different attitudes toward learning the English language.

In their research, Dörnyei (1996), Gardner (1985c), Gardner and Maclntyre (1991), and Oxford and Shearin (1996) have all agreed that changes in interest and anxiety level might influence a student's motivation for better or for worse. Accordingly, measuring students' levels of motivation for learning a foreign language will be the way that this study follows to discover students' orientation toward learning English as a foreign language in Iraq, and how it might vary between Kurds and Arabs. Gadamaer (1987, p356), for example, asks 'how can an Asian be interested in a culture that they know little about?' It seems that the technological developments we are witnessing nowadays have shortened this distance and narrowed the gap between cultures. For instance, computer networks are seen as a channel for interactivity and authenticity and for developing language learners' intercultural competence (Abrams, 2002; Hager, 2005; Kramsch, 1993; Straub, 1999). In addition, online interactive courseware has been developed to promote the cultural understanding of EFL learners. For example, Shawback and Terhune (2002) outlined a course that was developed using online interactive exercises and films to study language and culture. They claimed that the automated feedback functions allowed students to actively explore the cultural aspects of the films and enhance students' confidence and motivation to study the language and culture. Also, Nostrand (1989) notes that technology offers access to databases which can "potentially make swiftly available the information on foreign cultures" (p192). Therefore, this development may have influenced students' attitudes to the extent that these orientations will become more and more integrative. Moreover, seeing that English language is an essential requirement for the success of future generations and as this language has become a major means of communication through the computer, this may have influenced the motives of learning English for all students.

This study has significance for the curriculum policy makers in the Iraqi Ministry of Education by helping them become more aware of students' motivations, both before these students are exposed to the prescribed curriculum and afterward. This study will also try to shed some light on students' perceptions of English language learning specifically and the English language in general.

The findings of this research will potentially turn the attention of Iraqi teachers and college and university faculty members toward students' motivational and attitudinal needs. During the learning process, teachers will become more aware of their students' needs, interests, and perspectives. Hence, teachers will be more effective in helping students become proficient in the English language. Finally, this is the first study that deals with motivational and attitudinal traits toward foreign language learning in the classrooms with respect to the ethnic background affiliation in both Arabs and Kurds ethnic groups in Iraqi context.

## 3-4 Research question

The following research question directed the study:

1-What are the differences in type and intensity among university students with Kurdish and Arabic backgrounds regarding their motivation to learn English according to the following variables: field of study, year of study, and gender?

2-What are the differences among university students with Kurdish and Arabic backgrounds regarding the types and level of instrumental and integrative motivation?

3-What is the influence from the students´ cultural and ethnic identity on their type of motivational orientation to learn English?

## 3-5 Hypotheses

The following hypotheses were developed to test the research questions regarding the motivation of Kurd and Arab students in the Sulaimanya and Al-Mustansiriya Universities. The study formulates and tests the following statistical research hypotheses:

-Hypothesis related to the First question:

1-Hypotheses related to the field study background

H01. There is significant difference in motivation to learn EFL between the pure-science departments in the Sulaymaniyah Uni and Al-Mustansiriya Uni.

H02. There is significant difference in motivation to learn EFL between the literary departments in the Sulaymaniyah Uni and Al-Mustansiriya Uni.

H03. There is significant difference in motivation to learn EFL between the literary departments at Sulaymaniyah Uni and pure-science departments at Al-Mustansiriya Uni.

H04. There is significant difference in motivation to learn EFL between the pure-science departments at Sulaymaniyah Uni and literary departments at Al-Mustansiriya Uni.

2-Hypothesis related to the gender differences

H. There is significant difference in motivation to learn EFL regarding the type of gender (male and female) between Sulaymaniyah Uni and Al-Mustansiriya Uni.

3-Hypothesis related to the year of study:

H. There is significant difference in motivation to learn EFL regarding the differences of year of study (first and final) between the Sulaymaniyah Uni and Al-Mustansiriya Uni.

- Hypothesis related to the second question:

There are differences among the students of the two Universities with Kurdish and Arabic backgrounds regarding the categorizations and level of instrumental and integrative motivation in Iraq at the level of 0.5.

-Hypothesis related to the third question:

There is an impact from cultural orientations and ethnic identity on the type and level of motivational orientation (integrative and instrumental) for students with Kurdish and Arabic backgrounds in the university in Iraq at the level of 0.5.

## 3-6 Definitions of Terms

**Motivation:** In this study, the researcher used Gardner's (1985a) definition. He defines motivation as "the extent to which the individual works or strives to learn the language because of a desire to do so and the satisfaction experienced in this activity" (p10).

**Attitude:** Krech, Crutchfield, and Ballachey (1962) describe attitudes as "an enduring system of positive or negative evaluations, emotional feelings, and pro or con action tendencies with respect to a social object" (p4). Thus, attitude in this study is the feelings of either like or dislike expressed by the students toward foreign language learning, the target language group, and the learning situation of the foreign language (Al-Bassam, 1987).

**Integrative Motivation:** "The integratively motivated individual is the one who is motivated to learn the second language, has a desire or willingness to identify with the other language community, and tends to evaluate the learning situation positively" (Gardner, 2001b, p9). In this study it is measured by averaging the scores of the participants on three constructs: integrative orientation, interest in foreign languages, and attitudes toward English-speaking people.

**Instrumental Motivation:** In this research, instrumental motivation means the wish to learn the language for the purpose of study or career promotion (Gardner & Lambert, 1972). In this study, it is measured by the construct Instrumentality by averaging the scores participants have on the four items in the instrument.

**Orientations:** In this study, the researcher uses Gardner's (1985a) definition. He defines orientation as "a class of reasons for learning a second language" (p. 54)

**EFL:** EFL involves learning English as a foreign language in academic and formal situations with no direct function of the foreign language in the learner's country.

**ESL:** ESL involves learning English as a second language through direct interaction with English language speakers, or learning English through formal settings accompanied by direct interaction with English language speakers.

**Second Language Acquisition:** Seville-Troike (2006, p2-3) states that SLA, i.e., Second Language Acquisition, refers both to the study of individuals and groups who are learning a language subsequent to learning their first one as young children, and to the process of learning that language.

**Ethnic identity:** Ethnic identity has been defined in many ways. Some writers considered self-identity the key aspect; others emphasized feelings of belonging and commitment, the sense of shared values and attitudes or attitudes toward one's group (for a review, Phinney, 1990; Phinney & Ong, 2007). Conceptualizations vary widely (for overviews, see Ashmore, Deaux, & McLaughlin-Volpe, 2004; Leets, Giles, & Clément, 1996; Rummens, 2003), but it is widely defined as a subjective experience of belonging with an ethnic group (Barth, 1969; Phinney, 1990).

**Culture**: Williams (1983, p.90) suggests three broad definitions. These are culture as 'a general process of intellectual, spiritual and aesthetic development', culture as 'a particular way of life, whether of a people, a period or a group', and culture as 'the works and practices of intellectual and especially artistic activity.'

## 3-7 The Selection of the Setting and Samples

### 3-7-1 Selection of the Sample

Following Zenter and Renaud's (2007) claim that sound visions of a future self do not develop before adolescence, Dörnyei (2009a, p38) suggested that 'the self-approach may not be appropriate for pre-secondary students'. Therefore, I decided to take a sample of undergraduate students from public sector universities in central and northern Iraq for this study, as university students may be considered mature enough to formulate their future selves and express their opinions about the English language, its importance and role in their lives. Their long-term English language learning experience (at least ten years) at various

stages and contexts (primary and secondary schools, universities), and the needs of future career may put them in a better position to explain their desires and attitudes to learn English. These grown up learners were also assumed to have a better understanding of complex socio-cultural and family influences/pressure affecting their FL motivation and future selves, as compared to younger students (Zentner & Renaud, 2007).

During my teaching career over two years at a public university, I observed that the public universities offer a better mixture of learners from various sections of society and systems of education prevalent in Iraq. Moreover, the number of students in public sector universities is also greater than private universities (Shamim & Tribble, 2005). With a view to get a sample of Iraqi students with Kurdish and Arabic ethnic backgrounds, I selected public universities as the site to conduct my study. The selection of two public universities, Sulaymaniyah University from Kurdistan Region-northern Iraq –the Kurdish area-, and Al-Mustansiriya University from Baghdad city-central part of Iraq - the Arabic area - was made on the basis of choosing the samples according to their ethnical location in order to meet the comparison data analysis in the research.

### 3-7-2 Population and research participants

#### 3-7-2-1 Quantitative component

A total of 600 questionnaires (approximately 300 in each university) were distributed in two universities. I received a very high response rate of 91 percent. Therefore, overall, 600 students participated in this study. However, only 576 respondents were included in the analysis, as I excluded all questionnaires which were incomplete or filled in carelessly (e.g. marking the same response to all items on a page). The participants of this study were relatively young (aged between 17 and 37). The details of the sample based on its background information (gender, year of study, and department) are presented in Figure 11.

The multi-stage cluster model was used for selecting the sample, see Figure 11. This model is an extension of cluster sampling. It involves selecting the sample in stages, that is, taking samples from samples. Using the large community example in cluster sampling, one type of stage sampling might be to select a number of schools at random, and from within each of these schools, select a number of classes at random, and from within those classes select a number of students (Cohen et al., 2007). Accordingly, the current study followed five stages for choosing the samples randomly. At the first stage, the two universities, Sulaimanya and Al-Mustansiriya, have been chosen. For the second stage the two faculties, Humanities

and scientific fields, were selected. In order to meet the comparison analysis between the same departments, I had to choose those departments that are found in both universities. In this regard, at the third stage for each faculty I have chosen three departments (Humanity: History, Business, and Management and Law, and Scientific: Computer science, Chemistry, and Physics). At the fourth stage, the first and fourth years of study have been selected. At the final stage, the number of participants and type of gender in each department were chosen, and for each department 24 students, 12 male and 12 female, have been selected[21].

### 3-7-2-2 Qualitative component

The interviews of fifteen participants were conducted after seeking their consent. The interviewees volunteered to share their experiences of learning English and future plans after I explained to them the purpose and details of this study. The interviews were conducted during mid-March to mid-April, 2011. Interview participants included both male and female students with Kurdish and Arab ethnic backgrounds, different academic fields and years of study. They divided into three groups; Kurd, Arab and Kurd who grew up in the Arab area. Each group contains five students: the members of the first group being students with an Arabic ethnic background, the second group students with a Kurdish ethnic background, and the final group students with a Kurdish ethnic background who grew up in an area in which Arabic is the majority language. A brief profile of each interviewee is presented in chapter 6.

[21] Due to the difficulty to find the same departments in both universities, I had to choose those departments that are similar in both universities. Regarding the academic year background, the first and final (fourth) years were selected, so as to have clear idea about the role of students experience in university for creating the type of motivational orientation. Having the same number of samples in the selections from both universities is related to the security threats in Baghdad, in that I had to choose the same number of samples from both universities to avoid the difficulties that I might be face when distributing the questionnaires.

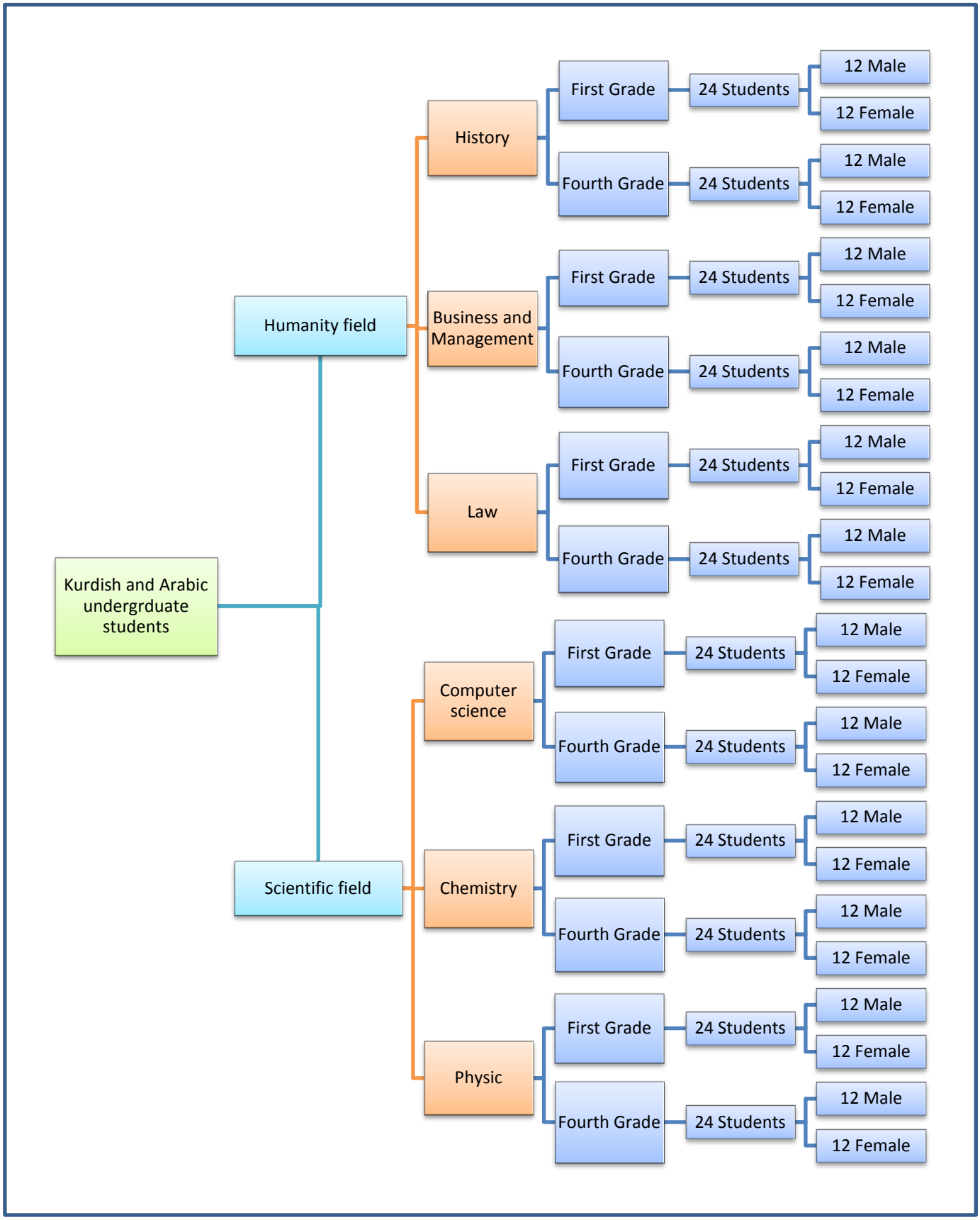



**Figure 11: The selection of the participants according to multi-stage cluster approach**

## 3-8 Research Design: Mixed methods

One of the basic concepts when conducting research is designing the research components carefully. Maxwell (1996) focuses on this when he distinguishes between good design and bad. He states that the good design is "one in which the components work harmoniously together" (p2) "and one that promotes efficient and successful functioning" (p2). "In contrast, a flawed design leads to poor operation or failure" (p2).

This study employed a mixed method design. A mixed method approach makes use of both quantitative and qualitative methods. According to Johnson and Onwuegbuzie (2004), the goal of mixed methods research is not to replace either of these approaches (quantitative and qualitative), but rather to draw from the strengths and minimize the weaknesses of both in single research studies and across studies (p14).

In the quantitative part of the study, the students' motivation in both groups has been tested and explored using a survey. In the qualitative part, a detailed exploration has been done with a small number of participants using semi-structured interviews. The quantitative methods are used to address the quantitative questions of the study. This was done using the self-report questionnaire, which helps students discover their goals for learning the English language. The idea behind using this questionnaire was to measure the motivational factors that affect the sample. The cost-effectiveness of the questionnaires makes it possible to access a large sample in a short period of time. According to Ary, Jacobs and Razavieh (2005), one of the reasons for using surveys in research may be their convenience in accessing a larger population. Regarding the interview questions, they were posed in Arabic and Kurdish rather than English, as all the interviewees preferred to speak in their mother tongues. These interviews were transcribed and themes were coded as the study progressed.

### 3-8-1 Quantitative research methods

Quantitative research methods have been the most commonly employed methods in L2 motivational research because of the initial influence of social psychology and a concomitant emphasis on results that are reliable, replicable, and generalizable to different types of L2 learner populations. Dörnyei (2001) aptly defines quantitative research:

> Quantitative research employs categories, viewpoints and models as precisely defined by the researcher in advance as possible, and numerical or

> directly quantifiable data are collected to determine the relationship between these categories, to test research hypotheses and to enhance the aggregation of knowledge. (p192)

Because L2 motivational researchers have traditionally targeted the more general and stable aspects of L2 motivation, cross-sectional surveys (i.e., surveys administered at a single point in time), involving self-report questionnaires with closed-ended items have been widely used in L2 motivation research. Cross-sectional surveys are particularly oriented toward the measurement of stable perceptions and behaviors because they typically require participants to average their subjective experiences across situations in order to produce generalized theories about their experiences, which are then reflected in the self-reports.

Survey methods have both advantages and disadvantages. A major advantage is that data collection and processing are relatively inexpensive, fast, and economical in terms of labor. On the other hand, for the reasons outlined in the previous paragraph, they cannot yield data on the contextual variability of learners' L2 motivation and, in the case of cross-sectional surveys, on its temporal variability. This is a major drawback when the facet of motivation under study is the learners' L2 motivation as manifested their education. Another downside of survey approaches to investigating L2 motivation is that participants' responses to questionnaires containing no open-ended items are constrained by the constructs researchers have imposed on the respondents rather than derived from the respondents' own expressions of their understanding of the phenomenon under study (Elliott & Bempechat, 2002, pp7-27). Despite these limitations, quantitative survey methods have produced significant advances in the understanding of academic motivation and L2/FL motivation.

### 3-8-2 Qualitative research methods

Qualitative or interpretive methods are not yet commonly used in L2 motivation research, although they have been advocated over the past decade (e.g., Dörnyei, 2001). A main difference between quantitative and qualitative/interpretive methods is that the latter focuses on the participants' rather than the researcher's interpretations and priorities. Thus, qualitative methods can be more contextually sensitive than quantitative ones because researchers do not set out to test preconceived hypotheses; rather, they tend to define analytic categories only during the process of research.

According to Dörnyei (2001), although doing motivation research is rewarding, it is a difficult task at the same time. This can be attributed to three reasons. Firstly, motivation is abstract and not directly observable. This means that 'motivation' relates more with mental processes. Thus, it is not subject to direct observation, but must be elicited from indirect determiners such as "the individual's self-report accounts, overt behaviors or physiological responses" (p197). Secondly, motivation is a multidimensional and comprehensive concept. Therefore, this aspect emphasizes the fact that conceptualizing and assessing motivation variables could only constitute a part of a more elaborate psychological construct. Finally, motivation is not a stable construct. Rather, it is dynamic, changing and inconstant. It changes over time as a result of personal growth and progress as well as the factors surrounding the person. All of these factors contribute greatly to the motivational fluctuations of students and create the inconsistency in their motivational level.

The study of L2 motivation has been based on the quantitative research paradigm, since it was initiated by the works of Gardner and Lambert in the late 1950s and early 1960s. According to Ushioda (2001), this research paradigm studies and explores the concept of motivation based on "measurable components and yielding snapshot motivational indices for entry into statistical analyses with other variables indices" (p95). She added that this method of research regards motivation as a measurable component, without paying more attention to the dynamic nature of motivation.

Ushioda (2001) stresses the need for adopting a qualitative research paradigm in L2 motivation. She justifies that by stating that motivation in qualitative research is not defined in terms of observable and measurable tasks, but in terms of the influences and patterns of thinking and belief that shape the students' motivational experiences. Therefore, the adoption of a qualitative research paradigm in this study is necessary as it looks at motivation as a dynamic construct that changes over time.

According to Dörnyei (2001), qualitative research refers to a method of research that involves data collection procedures that are based on textual and non-numerical data, which are analyzed using non-statistical approaches. Qualitative data usually includes recorded spoken data such as interview data which are transcribed to a textual form.

Patton (1990) explains that qualitative methods consist of three kinds of data collection: 1) in-depth, open-ended interviews; 2) direct observation; and 3) written documents. He adds that the source of the data for qualitative research comes from fieldwork. The researcher spends much time in the setting where the study will be conducted, in order to observe the activities and interview people. After the data collection process, "raw data.... are organized

into readable narrative description with major themes, categories and illustrative case examples extracted through content analysis" (p10).

One of the strengths of qualitative research is that it explores and investigates new and novel areas. It also makes sense of complicated situations as it presents interpretations that are validated by the research participants (Dörnyei, 2001).

### 3-8-3 Mixed method

Johnson and Turner (2003, p297) define pure qualitative research as "exploratory, inductive, unstructured, open-ended, naturalistic, and free-flowing research that results in qualitative data" and pure quantitative research as "confirmatory, deductive, structured, closed-ended, controlled and linear research that results in quantitative data". According to the two authors, these represent the extremes of a continuum and various combinations of qualitative and quantitative methods will often result in the most accurate and complete depiction of the researched phenomenon (also, Brewer & Hunter, 1993; Gorard & Taylor, 2004; Johnson, 1995; Morse, 2003; Tashakkori & Teddlie, 1998).

Two of the most frequent designs in mixed method research are the parallel mixed designs (also called concurrent or simultaneous – when the two strands are planned and implemented to answer different aspects of the research questions, which is the case in my project) and the sequential mixed designs (when one strand occurs after the other and depends on it in terms of research questions and procedures) (e.g., Teddlie & Tashakkori, 2009). Methods can be mixed at different stages of the research design: research questions formulation, data collection, data analysis or data interpretation (Tashakkori & Teddlie, 1998, 2003). When relatively complete quantitative and qualitative projects are used together as part of the same research program, the design is called multi-method rather than mixed (e.g., Morse, 2003).

Some of the quality criteria and the reasons for mixing methods are, according to Greene et al. (1989): triangulation (corroboration of results), complementarity (clarification of results from one method through another), development (the results of one method inform another), initiation (discovering new perspectives), and expansion (of one method through the components of another).

Critiques of mixed methods include the difficulty of mixing research paradigms (e.g., Guba, 1987; Smith, 1994), the mismatch between the declared rationale and the practice of mixing methods (e.g., Bryman, 2006; Rocco et al., 2003), and the sometimes questionable

capacity of a single researcher to master both quantitative and qualitative methods properly (e.g., Hesse-Biber & Leavy, 2006; Johnson & Christensen, 2008).

In education, more and more authors have recommended or used various combinations of qualitative and quantitative methods in their pursuit for a more accurate multidimensional depiction of the learner and the learning process (e.g., Gorard & Taylor, 2004; Mertens, 2009; Rocco et al., 2003). The same trend can be observed in applied linguistics and language learning research (e.g., Dewaele, 2005; Dörnyei, 2007; Johnson, 1992; Lamb, 2007; Larsen-Freeman & Long, 1991; O'Bryan & Hegelheimer, 2009; Ortega, 2005), although it has been noted that there is a tendency for applied linguists to use different methods independently in order to ask substantially different questions (Davis, 1995), which would place such studies in the multi-method rather than mixed method design category (Morse, 2003).

### 3-8-4 Combining self-reported structured questionnaires and semi-structured individual interviews

My project used a parallel mix of self-reported questionnaires and semi-structured interviews. Following is a detailed description of the two methods (quantitative and qualitative). The two paradigms are combined and provided a strong empirical base to the study[22].

#### 3-8-4-1 Semi- Structured Interview

According to Patton (1990), the main aim of an interview is to "find out what is in and on someone else's mind" (p278). The researcher interviews people to discover the hidden things that cannot be found out in a direct way. Patton (1990) clarifies that using interview as a tool of data gathering is not based only on its validity, credibility, or whether it is meaningful or not. Rather, it is adopted as it is difficult for the researcher to observe thoughts, intentions, experiences, and behaviors of someone else. All of these difficulties of eliciting the inner psychology of an individual can be settled by an interview that permits us to enter the other persons' world.

According to Dörnyei (2001), the interview method of data gathering consists of four main kinds: a) a structural interview in which the researcher follows strictly pre-prepared questions to be covered with every interviewee; b) unstructured interview in which the

[22] The aim of using a qualitative pilot project before staring my quantitative method was to develop my perspective toward the variables of the research and general hypotheses, then the questionnaire.

interviewee is asked to speak without prior preparation; c) semi-structured interview in which there is set of prepared questions but the interviewee is not forced to follow directly the questions and he/she can elaborate on certain issues and make interesting developments; and d) focus group interview that refers to a collective discussion that is made with the interviewer by a group of people .

Drawing on the study of Ushioda (2001) and that of Dörnyei and Shoaib (2005) which depended on semi-structured method in collecting data, this study adopts the same approach in eliciting data. As far as motivational changes are concerned, the semi-structured interview method gives the interviewer the required flexibility in pursing information regardless of the directions it takes. The telling stories strategy stresses the importance of giving the interviewee the freedom to speak without restrictions in order to get as much information as possible.

In order to lead an effective interview, an interview guide was adopted, (see Appendix H). An interview guide is a list of questions that are prepared in advance to be explored during an interview. The main purpose of this guide was to draw the attention of the interviewee to the topics and issues that should be discussed and explored. In the current study, the participants (i.e. the interviewees) were free to talk about whatever issues they liked to address, but with the focus on the main topic that was predetermined before the interviewing process began. According to Patton (1990), an interview guide provides an interviewer with a framework by which he/she "develops questions, sequences those questions and makes decisions about which information to pursue in greater depth" (p284).

### 3-8-4-1-1 Semi-Structured Interview Procedures

Interviews were semi-structured in order to give the interviewee the freedom and flexibility to talk about his/her experiences in learning English. Semi-structured interview questions were adapted, with minor modifications, from Ching (2009). An interview procedure (see Appendix E, G and H) was developed to provide guidelines for the introduction and closing, questions that were related to the English learning experiences in Iraq and also potential probes for in-depth responses. The subjects were allowed to speak in Kurdish and Arabic throughout the interview process. The interviewer used the language with which the interviewee was most comfortable. The questions used in the interview were divided into two phases. The first phase contained questions that were meant to elicit data in relation to the student's future L2/FL selves (Ideal and Ought-to). The other phase of

questions targeted the students' attitude to the speakers of English and their perceptions toward cultural interest in learning a foreign language.

The interviews with both fields took place on a weekly basis, at a preset time and date. Where face-to-face interviews were possible, these individual meetings took place in the department lounge in a very relaxed atmosphere. Each participant was interviewed individually and no time constraints were applied. These interviews lasted for an average of an hour; and after they were conducted and transcribed, the transcripts were shared with the interviewees in order to ensure validity and clarity.

### 3-8-4-1-2 Audio Recording Procedures and the process of transcription and analysis

In order to ensure high quality tape recording, the procedures recommended by Poland (1995) were adopted. As stated previously, each participant was interviewed in a location that was convenient for the participant. Speech Analyzer 3.0.1 was used to record each interview. The microphone was placed close to the participant when conducting the interviews and the participant was instructed to speak loudly and clearly. After each interview, the processes of transferring the data to computer and labeling files including participant number, pseudonym for each participant, date of the interview and the recording number were done.

After completion of the data collection process, the data was processed. First, the audio recorded interviews were transcribed. Then, the analysis of textual data was undertaken based on the thematic analysis process. Following is a description of transcription and thematic analysis procedures.

The transcription process started after the completion of data gathering. Owing to time constraints, in transcribing the interviews, attention was paid to the parts of the interviews that highlighted themes and phenomena which this study aimed to investigate. That is to say, the motivational changes and influences that created these changes. Transcription included all the repetition, false starts, pauses, laughs, etc. Based on the strategies proposed by Poland (1995) for the transcription process, I adopted the following techniques to maximize transcription quality. In case of held sounds, they were separated by hyphens. If they were emphasized, they were capitalized. For example, "N-o-o-o, not exactly" or "I was VER-r-r--y-y happy". In case of emphasis, the researcher used caps to denote strong emphasis. For example "he did WHAT". In case of laughing, parenthesis, for example (laughing), was used to denote one's laughter. All of the participants preferred to speak in Arabic and Kurdish

throughout the interview. After the end of each interview, I translated it into English. For transcription accuracy, a bilingual proofreader was asked to proofread the transcription. He or she was asked to listen to a randomly selected ten-minute audio segment of each individual interview to check the accuracy of that particular segment transcription.

Regarding the analytical perspective, Patton (1990) stated that the purpose of qualitative research is to present findings and results. He adds that the analytical approach used depends on the qualitative study conducted. This is attributed to that the fact that "each qualitative study is unique" (p372). This results in a unique analytical approach, meaning that the selection of a given analytical approach is primarily dependent on the study.

According to Braun and Clarke (2006), thematic analysis is "a method for identifying, analyzing, and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail" (p6). The main purpose of thematic analysis is to look for the themes that emerge from the narratives of the participants. Boyatzis (1998) stated that "a theme is a pattern found in the information that at the minimum describes and organizes possible observations or at the minimum interprets aspects of phenomenon" (pvii). Therefore, thematic analysis is used to look for patterns and themes that are centered on a given phenomenon.

The analysis of the data gathered in this study was undertaken based on the six phases of analysis (see Figure 12) proposed by Braun and Clarke (2006). The first phase concerned familiarity of the researcher with his/her data. This means that the researcher had to immerse himself/herself in the data to the extent that he/she is familiar with the depth and breadth of the content. This stage can be done through repeated reading of the data and listening to audio taped interviews. The second stage involved generation of initial codes that referred to the most basic segment, or element, of the raw data or information that can be assessed in a meaningful way regarding the phenomenon (Boyatzis, 1998, p63). The third stage involved searching for themes that referred to the categorization process of codes into potential themes. The fourth stage involved reviewing the themes and refining them in order to arrive at the final list of themes that emerge from the analysis. Then, in the fifth stage, the researcher defined and named the themes. Finally, the findings of this process were reported.

Phases of Thematic Analysis

| Phase | Description of the process |
|---|---|
| 1. Familiarising yourself with your data: | Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas. |
| 2. Generating initial codes: | Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code. |
| 3. Searching for themes: | Collating codes into potential themes, gathering all data relevant to each potential theme. |
| 4. Reviewing themes: | Checking in the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis. |
| 5. Defining and naming themes: | Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells; generating clear definitions and names for each theme. |
| 6. Producing the report: | The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis. |

**Figure 12: Phases of Thematic Analysis, adapted from Braun and Clarke (2006)**

### 3-8-4-2 Survey Instrument

The other instrument used in this study to collect data was a written self-reporting survey. Dörnyei (quoting Brown, 2001) defines a questionnaire as "any written instruments that present respondents with a series of questions or statements to which they react either by writing out their answers or selecting from among existing answers" (p6).

Generally speaking, questionnaires are conducted in order to get data that is classified into three types: factual, behavioral, and attitudinal. Factual questions refer to a type of question used to figure out who the participants are. They usually include questions that have to do with demographic features (e.g., age, ethnicity, and gender), religion, or marital status as well as occupation and level of education. Behavioral questions are administered to find

out what the respondents are doing or have done previously in their lives. These questions usually ask people about their habits, lifestyle and personal history. Attitudinal questions are used to figure out what people think. They typically ask people about their attitudes, beliefs, and interests (Dörnyei, 2003b). The main advantage in using a questionnaire is that it is economical in relation to the time and effort that the researcher has to spend. That is, one can gather a huge amount of data in half an hour. This may be an exemplary method of data collection, especially if it is well constructed and administered in a credible way. In this study, a written background and attitudinal questionnaire was used to gather background information that was helpful in conducting the statistical analysis of the survey.

Many researchers have conducted their research through developing a questionnaire for adult and adolescent EFL learners (e.g., Dörnyei & Clément 2001; Dörnyei & Csizér, 2002; Dörnyei & Ushioda, 2009; Gardner, 1985c). In Iraq, due to the lack of research conducted in the field of foreign language motivation, it was difficult to find an appropriate tool for processing the current research.

In this regard, in order to find a proper means to collect the data suitable for the university students in an Iraqi context, the researcher attempted to create his own scale, benefiting from the parts of the literature review relevant to the current study. The instrument includes two sections: the first section is demographic information, which contains four demographic questions regarding learners' gender, grade, college and department. The second section includes 81 items focusing on eight main variables: (1) Cultural Interest (13 items); (2) Attitude toward L2/FL Speakers (26 items); (3) Instrumentality (9 items); (4) Ideal-L2-Self (6 items); (5) Ought-to-L2-Self (7 items); (6) Integrativeness (5 items); (7) Self Confidence (5 items); (8) Intended Learning Effort (10 items). All variable items were measured by a five-point Likert-scale, rated on a 1 to 5 scale (1= Strongly disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly agree) (see Appendix A).

Due to the lack of English language ability among the participants, the researcher eliminated this threat to the validity and reliability of the instrument by translating it into the Kurdish and Arabic languages to make it easier for the participants and more appropriate to perform the intended measurements (see Appendix C and D).

The instrument was given to three English teachers with Kurdish backgrounds and three English teachers with Arabic backgrounds who are well-known for their expertise in English and their long experience in teaching the language. They were asked to translate the instrument into Arabic and Kurdish separately. After they produced the translations, Kurdish and Arabic teachers were asked to go through each item of the translations that connect to

their native language to choose the best matching translations. When that was done, and in order to increase the reliability of the Arabic and Kurdish versions of the instrument, the researcher gave the Arabic version to five native Arab students, and the Kurdish version to five native Kurd students, in order to read the items and give their judgments on their clarity and comprehensibility. Items were adjusted based on the suggestions of the native Kurdish and Arabic reviewers.

### 3-8-4-2-1 Data and measurement quality

As Davis (1992) points out, the fundamental philosophical difference between quantitative and qualitative research – whether there is a single objective reality "out there" or multiple subjective realities – has a direct influence on the validity and reliability of the two research approaches. Thus, if quantitative research is concerned with objectivity and generalizability, qualitative research aims for credibility and transferability. In mixed-method research, the validity of a project is assessed separately for its QUAN and QUAL components, as they both contribute to the overall data and measurement quality (Teddlie & Tashakkori, 2009). The two strands of this project will now be discussed in terms of validity and reliability (QUAN), and trustworthiness (QUAL).

### 3-8-4-2-2 Validity and Reliability

Research can only produce reliable results if valid instruments and methods are used. Although perfect validity can never be achieved (Johnson & Saville-Troike, 1992), there are several ways of ensuring as high a level as possible. Three main types of validity are particularly important: content validity, criterion validity, and construct validity (Basham, Jordan, & Hoefer, 2010; Bryman, 2008; Cohen et al., 2007; De Vaus, 2002; Muijs, 2004; Mutchnick & Berg, 1996).

Content validity represents the extent to which a measure tests all aspects of the concept being investigated. As such, it depends on a sound knowledge of the literature and on a carefully systematized theoretical framework. Although it would be difficult to say whether an instrument measures all aspects of FL learner motivation (if this could ever be achieved), my theoretical framework and, by extension, my questionnaire aimed to offer a comprehensive depiction of a student's motivation, incorporating facets that had not been researched together before in an Iraqi context. Another aspect of content validity sometimes recommended (e.g., Muijs, 2004) is the so-called face validity, which can be estimated, for

example, by asking questionnaire respondents for their opinion of the instruments. Positive feedback on the questionnaire was obtained from all the participants whom I interviewed, as well as from my colleagues and instructors, who were asked to assess the Kurdish and Arabic versions of the questionnaire[23].

Criterion validity is split into two subcategories: predictive validity and concurrent validity. As this was a cross-sectional research project, both subcategories could not be tested at this time, although it will be possible to do this in future follow-up project. As for construct validity, it measures the degree of association between the theoretical concepts and the internal structure of an instrument. Just like content validity, it is based on a very thorough literature search, leading to good knowledge and understanding of the field. So as to the research instrument, all the items are corroborated in the literature background of my field study that has been published previously.

The literature also discusses internal and external validity, the former representing the degree to which causal relationships revealed in the study can be said to be true or, in any case, that the usual sources of bias have been eliminated, while the latter concept refers to the generalizability of the findings from one study to other contexts (Bryman, 2008; Cohen et al., 2007; Creswell, 2008; Dörnyei, 2007; Teddlie & Tashakkori, 2009). Of the six main threats to internal and external validity that Dörnyei (2007, pp53-54) lists for research in applied linguistics, only two apply to my project: the Hawthorne effect (participants may behave differently when they are being studied) and social desirability bias (participants may behave the way they think they are expected). As my investigation tapped into my participants' perceptions through applying the self-report questionnaire rather than experimentally assessed performance, the Hawthorne effect was expected to be minimal (Adair, 2000; Adair, Sharpe, & Huynh, 1989; Cook, 1962; Jones, 1992). Great care was taken at all stages of the research design to minimize social desirability effects (e.g., in the formulation of scale items, in the presentation of the project to the participants, in answering questions during the administration process). Nevertheless, when researching differentially displayed identity and self-presentation as a mechanism in learning environment (Juvonen, 1996; Leary, 1995), social desirability represents both the object of research and its ironic validity threat. This was an inherent risk that I had to assume and apply all possible measures to control.

23 A group of instructors from different scientific field backgrounds were selected to assess the Kurdish and Arabic version questionnaires. The background field of the members divided into three branches: two of them were specialized in evaluation and assessment, three of them in psychology, one of them in English language, three of them in Arabic language and one of them in research methodology. In light of their comments and suggestions, many items were modified to add more clarity to each.

To find out the reliability factor, the piloting of the questionnaire was conducted by collecting data from students similar to the sample. Twenty participants selected for the piloting were also undergraduate students from Sulaimanya University, and they divided into two groups, ten students from Kurdish ethnic backgrounds and the other ten from Arab ethnic backgrounds. The Arabic and Kurdish versions of the questionnaire were distributed to the participants. Some minor changes were made in the wording of questionnaire items to make sure that they were being interpreted as I intended. Overall, the twenty students liked the questionnaire and were confident they could understand its content and format while completing it. The questionnaire data was then entered into SPSS for its reliability test. The Cronbach alpha values of all scales were measured in order to assess their internal reliability. However, alpha values are "quite sensitive to the number of items" in a scale (Pallant, 2007, p.95) and the items of some scales are generally have lower alpha values than .7, which is considered the ideal value for internal consistency of a scale (DeVellis, 2003 cited in Pallant, 2007). Therefore, Pallant (2007) recommends reporting the mean inter-item correlations of such scales. In case of the mean inter-item correlation, Briggs and Cheek (1986) have suggested a desirable value of .2 to .4. Keeping this discussion in mind, I also calculated the mean inter-item correlation of all the items of each scale.

Table 2 shows that eight scales (Attitude towards L2/FL Community, Cultural Interest, Ideal L2 Self, Instrumentality, Integrativeness, Self-confidence, Ought to L2/FL Self and Intended Effort) in the initial questionnaire had Cronbach alpha internal consistency coefficients either more than or close to .7. The inter-item mean correlation of these sub-scales is also highly acceptable. The following table contains the details of the measures taken to address reliability issues related to these scales.

| S. No. | Name of the Scales | Number of Items | Cronbach Alpha Value | Mean Inter-item Correlation |
|---|---|---|---|---|
| 1 | Attitude towards L2/FL Community | 26 | 0.77 | 0.40 |
| 2 | Cultural Interest | 13 | 0.68 | 0.34 |
| 3 | Instrumentality | 9 | 0.79 | 0.35 |
| 4 | Ideal-L2/FL Self | 6 | 0.72 | 0.24 |
| 5 | Ought-to-L2/FL Self | 7 | 0.56 | 0.21 |
| 6 | Integrativeness | 5 | 0.53 | 0.20 |
| 7 | Self Confidence | 5 | 0.50 | 0.19 |
| 8 | Intended Learning Effort | 10 | 0.72 | 0.31 |

**Table 2: Reliability (Internal Consistency) of Scales During Piloting**

Many changes to the scales' items were executed during the piloting process. I deleted some items in some cases and added on others in order to increase their alpha value and mean inter-item correlation to some extent. The final questionnaire (see Appendix B), which emerged as a result of the piloting, consisted of 81 items (divided into 8 sub-scales) and five background information questions.

In regard to the background information of the participants, five items were included on the first page of the questionnaire to get important background information from the participants. The first background information item asked about the department, scientific field and college of the undergraduate students. This was included to explore any possible motivational differences between the participants studying in different fields and departments of undergraduate study in both universities (Sulaimanya and Al-Mustansiriya). The second background information item enquired about the year of the respondent's undergraduate study. This was included to investigate any possible motivational differences between the participants studying at two different stages (first and final years) of undergraduate study. The final item sought to know the gender of all the respondents in both universities and was included in the questionnaire to see any gender-based FL motivational differences in the sample of this study as these differences were found to be prominent in other L2/FL contexts (see Kissau, 2010; Kim and Kim, 2011).

### 3-8-4-2-3 Statistical Procedure for the Analysis of Quantitative Data

The data obtained from the questionnaire was entered into SPSS for Windows (version 16.0) and analyzed with the help of its statistical tools. The coefficients of internal consistency (reliability) of all scales used in the final questionnaire were measured to examine their reliability in this Iraqi context. Descriptive statistics were used to calculate the motivational strength of each scale in relation to the sample. And the relative importance and relative weight analysis were used to know the correlation between the effects of the two dependent variables (culture and identity) on the eight sets factors of independent variables of the questionnaire (motivation).

In addition, the following statistical procedures were exploited during data analysis:

1- An independent sample t-test was used to see the differences in the responses of the respondents with respect to their type of motivations "instrumental and integrative"

2- A three-way analysis of variance (ANOVA) was conducted to examine the differences in motivational factors in relation to the ethnic group sample "Arabs and Kurds" based on their year of study, gender, ethnicity and field study.

3- Correlation analysis was used to explore linear relationships among the scales/factors included in the questionnaire (Attitude towards L2/FL Community, Cultural Interest, Ideal L2 Self, Instrumentality, Integrativeness, Self-Confidence, Ought to L2/FL Self, and Intended Effort).

## 3-9 Ethics and reciprocity

A responsible humanistic investigation, my project was guided by careful ethical considerations at all its stages. Crystallizing information from some of the most quoted publications in the field (e.g., Diener & Crandall, 1978; Grodin & Glantz, 1994; Israel & Hay, 2006; Lipson, 1994; Mertens & Ginsberg, 2008), my research ethics awareness dictated the observation of the following ethical principles in the instrument design, data collection and data processing stages:

**Voluntary participation:** The participants were not (and could not have been) forced to participate, but they decided to do so of their own accord. Students who allowed us to collect data during their class time were also free to decline, and many of them did. Although data were collected in classroom groups, no student was forced nor directly persuaded to participate. While the desire to please and to conform may have had an influence on the large numbers of students who appeared very happy to get involved. For the interviews, only the

students who wanted to participate were involved, and during the interviews, they were all free to skip any question they wanted and, although encouraged if they seemed unwilling to respond, they were not pushed for answers at any time. The voluntary nature of the participation in my project also excluded any superficial material rewards, being considered that reciprocation must take deeper and more sustainable forms, as discussed below.

**Informed consent**: The head of department's verbal and written consent was obtained after they were sent one letter detailing the aims and nature of the project and another letter confirming all the details. The teachers who gave us some of their class time were also given some brief information about the project before they offered to help. As for the students, they all read a brief presentation of the project (including details of voluntariness, anonymity, confidentiality, and beneficence) on the first page of the questionnaire that they were invited to read. In addition, before the administration began my assistant in Baghdad and I took several minutes to explain everything orally, specifying that their consent would be formalized by them completing the form. In the interview process, I also explained the conditions for conducting the interviews, both after the survey and before the beginning of the interview proper. The interviewees' oral consent was also obtained for recording the conversation digitally, and all except one accepted happily. This one student wanted to know more details about the purpose of the recording and, after being given apparently satisfactory answers, agreed to be recorded. No person involved in my project was ever deceived or misled in any way.

**Anonymity, confidentiality and non-traceability**: These were vital conditions of my investigation, with very deep implications on my project design. I am familiar enough with the environment of my research site to know that a lack of anonymity would have drastically reduced my number of participants and – crucially – the sincerity and dependability of their responses. While details about the universities and the departments were known to me and to my assistant in Baghdad, we never asked for any student's name. Everybody involved was promised absolute confidentiality and non-traceability and this was particularly important in protecting the students' interests in school. During the questionnaire completion process, we did not look at the participants' answers and did not show the completed questionnaires to anybody. All the materials have been stored safely by myself and will be destroyed in due course.

**Sensitivity**: Although not everybody perceived it so in the end, no explicitly sensitive or otherwise harmful aspect was intentionally included in the data elicitation materials and techniques, undue intrusion being avoided at all times. Acknowledging that EL adolescent

learners may not always be perfectly comfortable discussing the different identities they display to their significant others, the voluntary, anonymous and confidential nature of their participation was thought to minimize the sensitivity of the topic. Knowing the socio-cultural context very well and discussing these considerations with my assistant and some of my other former students, I was sufficiently confident that I would be able to avoid sensitivity issues successfully.

**Beneficence**: The maximization of benefits for all the parties involved in my research was a principle that influenced my project design fundamentally. From the very selection of my research questions to my interaction with the students, it was my determined objective to help improve students' self-actualization in university and contribute to a lesser documented area of the literature.

All these principles, beginning with that of beneficence, are in direct relation to reciprocity. With the exception detailed above, from the first student I contacted to the last student I saw on the last day I spent in the universities, everybody showed a humbling desire to help and oblige. This, if nothing else, made it a duty of honor for me to reciprocate their altruistic help by making sure all the ethical principles above were observed.

Finally, it was ultimately considered a matter of research ethics and reciprocity to conduct and report every step of my project in perfectly good faith, to maintain my emergent researcher integrity and to express my gratitude to the field by contributing to its bank of dependable and illuminating knowledge in my own small way.

## 3-10 Limitations of the Study

The first set of limitations was of a pragmatic nature. Similarly to many other PhD studies, the broad parameters of the research were set according to the availability of participants, time constraints, and a very limited amount of personal funds that could be spent on field research. Field research involved visiting universities located in the province where I reside, sending questionnaires to Baghdad via my colleague, due to a security threat[24], doing interviews, and processing questionnaires. This process was time consuming, and was required to fit in with the individual students' regular schedules, and with my work schedule.

The second limitation in this study is that it was conducted only at two universities in Iraq, and in two different parts of the country. It was also focused on two ethnic groups of students who reside in Iraq, the Kurds and the Arabs.

The third limitation is that the sampling was randomly done. Selecting the sample randomly was not easy for the researcher as stated in a previous paragraph, due to the security situation that took place in Baghdad; e.g., most of the days the authorities imposed curfews in areas that were within the framework of the research. So this condition made me to choose the sample by selecting the same number of students from each department in both universities.

The fourth limitation concerns the nature of the affective factors. Since all psychological factors are intangible it was hard to test them directly. It is for this reason that, in this study, motivation is interpreted according to the scores given to them by the participants on a scale from one to five.

Finally, the decision to favor breadth over depth was deliberate. The gathering of data at two levels, and the use of a mixed method approach (which incorporates both quantitative and qualitative methods as complementary modes of inquiry), provided ways to examine different facets of motivation, and seek convergence of results. Furthermore, it fitted in with my plans to create a research base for future, more systematic, research activities with Kurdish and Arab university students. In this research, I used a quantitative approach in survey and qualitative approach by using a semi-structured interview.

[24] Due to the unsafe situation taking place in Baghdad, I had to send the questionnaires through my colleague who had experienced living in Baghdad for many years, and because he was also one of scholar staff at Al-Mustansiriya University.

## 3-11 Conclusion

This chapter explained various methodological decisions taken before conducting this study. It has provided an illustration of the mixed method approach and the research design of this study. With the help of various viewpoints provided in the literature on research methodology, I explained some prominent features of both quantitative and qualitative methods. Then, I presented the stance of a pragmatic approach to both qualitative and quantitative methods and provided grounds for the mixed method approach, i.e. a combination of the strengths of both methods in the research design of a study to answer its research inquiries and validate/explain its findings.

This chapter provided details of the participants of the questionnaire survey and semi-structured interviews as well as of the procedures followed for the collection of both quantitative and qualitative data. In this regard, I highlighted the measures taken to conduct the piloting of the instruments used for this study. A detailed explanation of the methodological tools and techniques used to analyze both quantitative and qualitative data was also provided in this chapter. The rich description of the process and the analysis accounted for concerns of reliability and validity. Finally, basic principles of ethics in conducting this research have been implemented in this study, which have been followed by addressing some limitation points that the study faced during the conduction process. In the following chapter, I report the finding in the form of rich and thick description of the participants' responses as FL learners.

# Chapter 4: Quantitative Findings

## 4-1 Introduction

This chapter presents the quantitative results which have been collected through the survey questionnaire with a focus on the reasons which Iraqi students with Kurdish and Arabic background have for learning English as a foreign language. In general, the survey, which is designed for the purpose of this study, measures the level of motivation and the type of motivational orientations, instrumental and integrative, between the two main groups in Iraq (Kurd and Arab) namely the undergraduate students, and compares them. It contains 81 items divided into two categories, instrumental (31 items), and integrative motivation (50 items), which drew on the following theoretical constructs: 1) instrumental motivation included: ought to L2/FL self, self-confidence and intended effort 2) integrative motivation comprises: cultural interest, attitude towards L2/FL community and ideal L2/FL self (see Appendix B). This part of the study data was processed through descriptive statistics using the SPSS program.

This chapter contains three main parts. The first part focuses on the findings informing about the internal consistency of the scales used in the final questionnaire. The second part presents the statistical comparative analyses of the scales used in the questionnaire and motivational differences among the sample based on their identify study, the year of undergraduate study and gender. And the final part reports the finding of the relative importance and relative weight analysis of the items regarding the role of dependent variables, ethnic identity and culture, in determining the types of students' motivational orientations in both universities.

The chapter details the results of the statistical analyses and qualitative data analysis in order to provide the answer to the following research questions:

1-What are the differences among university students with Kurdish and Arabic backgrounds regarding their level of motivation to learn English according to the following variables: field of study, year of study and gender?

2-What are the differences among university students with Kurdish and Arabic background regarding the types of instrumental and integrative motivation?

3-What is the influence from the students´ cultural and ethnic identity on their motivation to learn English?

## 4-2 Reliability Analysis of the Final Questionnaire

When complete quantitative data was collected and entered into SPSS (version 16.0), a test of internal consistency of all scales was conducted in order to see its reliability in relation to the sample of this study. Therefore, both Cronbach Alpha coefficients and mean inter-item correlations were calculated with the help of SPSS for all responses in both samples. The results of this test are presented in the table below.

Four scales (Attitude towards L2/FL Community, Cultural interest, Intended Learning Efforts and Ought-to L2/FL self) have an alpha value of .7 or more which is considered highly acceptable in social sciences and previous L2 motivation studies. In addition, three scales (Self-confidence, Instrumentality, integrativeness) have Alpha values very close to .7. The mean inter-item correlations of these scales are also satisfactory. Similar to some other studies in Asian contexts (e.g. Taguchi et al., 2009 and Ryan 2009), the scales have shown good reliability coefficients in the context of my study. The scale of "Ideal L2/FL self" has a comparatively lower Alpha value (.59) as compared to above-mentioned scales but it is still not a bad value keeping in mind the number of items it contains. Moreover, its mean inter-item correlation (.21) is also satisfactory; therefore, I have decided to retain it for further analysis.

**Table 3: Reliability of Scales in the Final Questionnaire**

| S.No. | Name of the Scales | Number of Items | Cronbach Alpha Value | Mean Inter-item Correlation |
|---|---|---|---|---|
| 1 | Attitude towards L2/FL Community | 26 | 0.79 | 0.37 |
| 2 | intended learning effort | 10 | 0.76 | 0.35 |
| 3 | ught-to-L2/FLSelf | 7 | 0.71 | 0.30 |
| 4 | Cultural interest | 13 | 0.70 | 0.40 |
| 5 | Integrativeness | 5 | 0.67 | 0.29 |
| 6 | Instrumentality | 9 | 0.65 | 0.29 |
| 7 | Self Confidence | 5 | 0.64 | 0.25 |
| 8 | Ideal-L2/FL Self | 6 | 0.59 | 0.21 |

It is worth noting that minor changes were made of the number of questionnaire items and the wording of some of them to be more easily understood by Iraqi EFL students. As a result there was a considerable increase in the Alpha coefficients of all scales. The mean inter-item correlations of these scales are also satisfactory. It supports the argument that their previous low reliability (see chapter 3 section 3-8-4-2-2) was largely because of the lack of items or because of the ambiguity of some of them.

## 4-3 The result of research question one

### 4-3-1 Descriptive Statistics and Comparative Analyses of Motivational Scales differences

The first question aims to examine any differences in English language motivation between the participants in the Kurdish university of "Sulaymaniyah" and the Arabic university of "AL-Mustansiriya" in regard to the participants´: field study, year of study and gender. Overall, the descriptive statistics involving mean scores and standard deviations of all motivational scales selected for the main analysis for this study are presented in the following units. The mean values were obtained to analyze the sample's motivation score from both universities. The standard deviation measures may indicate some important variations from the mean within the score of motivation. In this way, it may highlight dissimilarities in motivation score among participants in relation to their field of study, year of study and gender and, therefore, point out the need for further analysis of motivation score based on various divisions of the sample. To begin with, the results are presented in the following units:

### 4-3-2 Analysis of Variance (ANOVA) Based on:

#### 4-3-2-1 Participants' field of Study

The study examined the possible differences in participants' FL motivation in both universities "Sulaymaniyah" and "AL-Mustansiriya" by dividing the sample according to their field of study "humanity" and "pure science". This aspect is quite particular to the Iraqi socio-educational set-up where these two main field systems of education in general run in public and private schools/colleges simultaneously. The following sub-units and tables

present a detailed view of any possible significant differences among participants' FL motivation through testing the following hypotheses:

H01. There is a significant difference in motivation to learn EFL between the pure-science departments in the Sulaymaniyah Uni and AL-Mustansiriya Uni.

H02. There is a significant difference in motivation to learn EFL between the humanities departments in the Sulaymaniyah Uni and AL-Mustansiriya Uni.

H03. There is a significant difference in motivation to learn EFL between the humanities departments at Sulaymaniyah Uni and pure-science departments at AL-Mustansiriya Uni.

H04. There is a significant difference in motivation to learn EFL between the pure-science departments at Sulaymaniyah Uni and humanities departments at AL-Mustansiriya Uni.

1- The difference between the pure-science departments (computer, chemistry, physics) at both Universities "Sulaymaniyah and AL-Mustansiriya" University:

**Table 4: Analysis of Variance: Field of Study-Pure-Science Departments**

| University | Departments | Mean | Std. Deviation | N |
|---|---|---|---|---|
| Sulaimani Uni | chemistry | 3.5625 | .61562 | 48 |
| | computer | 3.6875 | .62420 | 48 |
| | physics | 3.5833 | .79448 | 48 |
| | Total | 3.6111 | .68051 | 144 |
| AL-Mustansiriya Uni | chemistry | 3.7083 | .82406 | 48 |
| | computer | 3.9167 | .57735 | 48 |
| | physics | 3.4167 | .53924 | 48 |
| | Total | 3.6806 | .68605 | 144 |
| Total | chemistry | 3.6354 | .72721 | 96 |
| | computer | 3.8021 | .60905 | 96 |
| | physics | 3.5000 | .68056 | 96 |
| | Total | 3.6458 | .68298 | 288 |

**Figure 13: Average motivation by the pure-science departments at Sulaymaniyah Uni and AL-Mustansiriya Uni**

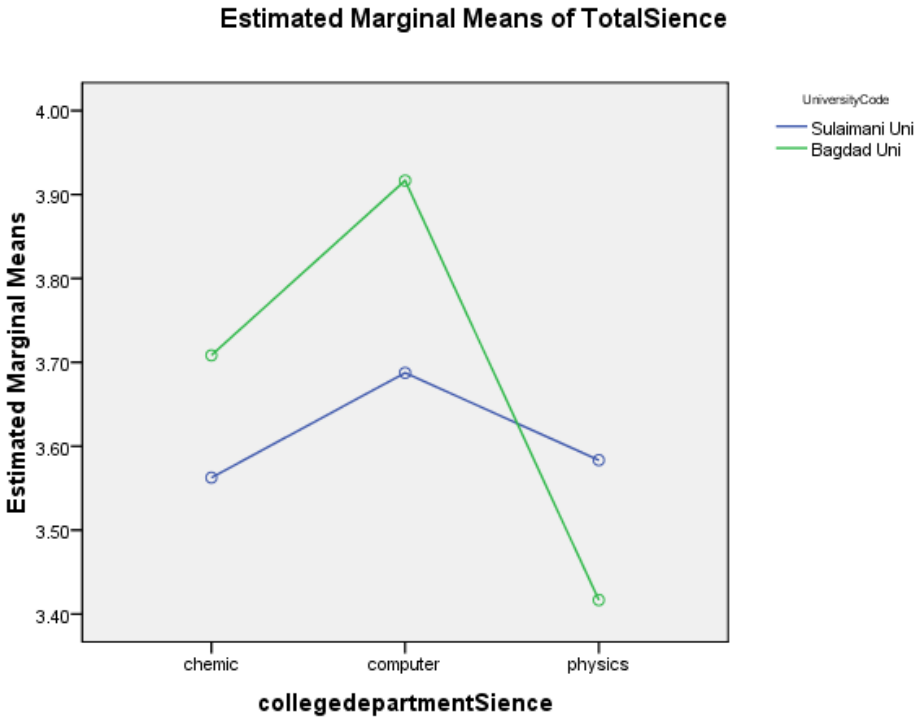



Table 4 highlights the level of students' motivation score in pure science departments at both universities, Sulaymaniyah and AL-Mustansiriya. It indicates that the participants are highly motivated to learn English, except one low score of motivational level in the physics department at AL-Mustansiriya Uni. To begin with, in Sulaymaniyah Uni the average score of the chemistry department was 3.5625 (SD=.61562); the computer department was 3.6875 (*SD*=.62420) and the physics department was 3.583 (*SD*=.79448), while in AL-Mustansiriya Uni the average score of chemistry was 3.7083 (*SD*=82406); computer department was 3.9167 (*SD*=.57735) and physics department was 3.4167 (*SD*.53924), with an ***F*** value 2.320 and significance of 0.100 at the < .05 level. In this sense, the results of the ANOVA scores for the differences in level of motivation between two groups, Kurdish and Arabic, in pure science departments show no significant differences. Therefore, the first hypothesis is rejected.

On the other hand, among these departments, computer science, has the highest mean values in both universities (3.6875 in Sulaymaniyah Uni and 3.9167 in AL-Mustansiriya Uni), suggesting that young Iraqi undergraduate students in computer science from both universities are fully aware of the importance of English for their future career in today's

globalized world and the consequences of failure to learn this language. In contrast, physics department in AL-Mustansiriya Uni has scored a lower mean values (3.4167), and lower standard deviation score (.53924) among all the departments at < 0.05 level, which reflects that the participants may lack motivation in learning English.

However, in term of the comparative analysis of motivational differences between all departments regardless of ethnic background (Kurd and Arab), the multiple comparison result found that there is a statistically significant difference in the levels of motivation between some of the pure science departments. To begin with, the total average mean of the chemistry department from both universities was 3.6354(*SD*=.72721); the computer science department was 3.8021(*SD*=.60905) and the physics department was 3.5000 (*SD*=.68056), with an ***F*** value 4.879 and significance .008 at the < .05 level. In this regard, a post-hoc comparison using Tukey HSD test indicates that the mean score for the department of computer is statistically significant from the department of physics whereas the mean score for the department of chemistry differs insignificantly from the department of computer and physics. Finally, the differences are only found between computer and physic at the 0.05 level according to "Multiple Comparisons using Test". The following table shows the findings of the Post Hoc test.

**Table 5: Multiple Comparisons using Tukey HSD**

| (I) Department | (J) Department | Mean Difference (I-J) | Sig. |
|---|---|---|---|
| chemistry | computer | -.1667 | .199 |
| | physics | .1354 | .343 |
| computer | chemistry | .1667 | .199 |
| | physics | .3021* | .006 |
| physics | chemistry | -.1354 | .343 |
| | omputer | -.3021* | .006 |

Based on observed means
The error term is mean square (Error) = .439
* The mean difference is significant at the 0.05 level.

In conclusion, the results have indicated no statistically significant differences between the two groups "Kurdish and Arabic", from pure science departments. It seems the two groups have relatively the same level of motivation to learn English in Iraqi setting, and they are fully aware that learning English will contribute to reach their aims for building the better life. However, the results of post-hoc multiple comparisons using Tukey HSD test showed that there are statistically significant differences among the participants of some departments in the level of motivation, especially between computer and physics. It implies that the students from computer departments seem to have derived a lot of inspiration for learning English from their immediate and broader social contextual factors. In contrast, the students from physics departments seem to show little interest in the expectations of the impact of learning English on their future life. And that could be the reason for having low recorded score in motivation level.

2-The difference between the humanities departments (History, Management, Law) at both Universities "Sulaymaniyah" and "AL-Mustansiriya" University:

**Table 6: Analysis of Variance: Field of Study-Literary Departments**

| University | Departments | Mean | Std. Deviation | N |
|---|---|---|---|---|
| Sulaimani Uni | Law | 3.6875 | .71923 | 48 |
| | History | 3.5000 | .61885 | 48 |
| | Management | 3.6667 | .69446 | 48 |
| | Total | 3.6181 | .67933 | 144 |
| AL-Mustansiriya Uni | Law | 3.8125 | .73387 | 48 |
| | History | 3.4583 | .58194 | 48 |
| | Management | 3.5833 | .61310 | 48 |
| | Total | 3.6181 | .65842 | 144 |
| Total | Law | 3.7500 | .72548 | 96 |
| | History | 3.4792 | .59788 | 96 |
| | Management | 3.6250 | .65293 | 96 |

| University | Departments | Mean | Std. Deviation | N |
|---|---|---|---|---|
| Sulaimani Uni | Law | 3.6875 | .71923 | 48 |
| | History | 3.5000 | .61885 | 48 |
| | Management | 3.6667 | .69446 | 48 |
| | Total | 3.6181 | .67933 | 144 |
| AL-Mustansiriya Uni | Law | 3.8125 | .73387 | 48 |
| | History | 3.4583 | .58194 | 48 |
| | Management | 3.5833 | .61310 | 48 |
| | Total | 3.6181 | .65842 | 144 |
| Total | Law | 3.7500 | .72548 | 96 |
| | History | 3.4792 | .59788 | 96 |
| | Management | 3.6250 | .65293 | 96 |
| | Total | 3.6181 | .66779 | 288 |

**Figure 14: Average motivation by the humanities departments at Sulaymaniyah Uni and AL-Mustansiriya Uni**

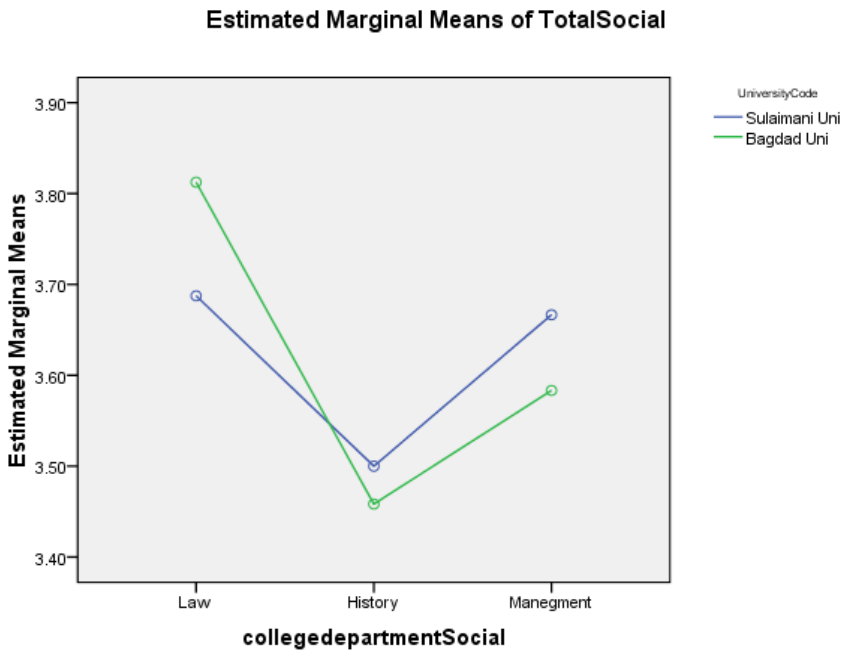


Table 6 depicts mean values and SD representing the literary fields' responses at both university (Sulaymaniyah and AL-Mustansiriya). To begin with, in Sulaymaniyah Uni the average score of the department of Law was 3.6875 (*SD*=.71923); History department was 3.6875 (*SD*=.61885) and Management department was 3.6667 (*SD*=.69446). For AL-Mustansiriya Uni the average score of the humanities departments were: Law 3.8125 (*SD*=.73387); History 3.4583 (*SD*=.58194) and Management 3.5833 (*SD*=.61310) with an ***F*** value of 0.664 and significance of 0.516 at the < .05 level. The results have also indicated no statistically significant differences among participants of two groups (Kurd and Arab), from humanities backgrounds. Thus, the second hypothesis is rejected.

However, the multiple comparison result of all departments, without the ethnical consideration, shows that there was a significant difference of the level of motivation among the participants of the humanities departments with ***F*** value 4.015 and significance .019 at the 0.05 level. To begin with, the total average mean of Law department from both universities was 3.7500 (*SD*=.72548); the History department was 3.4792 (*SD*=.59788) and Management department was 3.6250 (*SD*=.65293). Hence, the post-hoc comparison test indicates that the significant difference among all departments was between the mean score for the Law department (3.7500) and the mean score for the History department (3.4792) at the < 0.05 level. The following table details all the data analysis regarding the multiple comparisons between the humanities departments.

**Table 7: Multiple Comparisons using Tukey HSD**

| (I) Department | (J) Ddpartment | Mean Difference (I-J) | Sig. |
|---|---|---|---|
| Law | History | .2708* | .014 |
| | Management | .1250 | .393 |
| History | Law | -.2708* | .014 |
| | Management | -.1458 | .281 |
| Management | Law | -.1250 | .393 |
| | History | .1458 | .281 |

Based on observed means
The error term is mean square (Error) = .439
* The mean difference is significant at the 0.05 level.

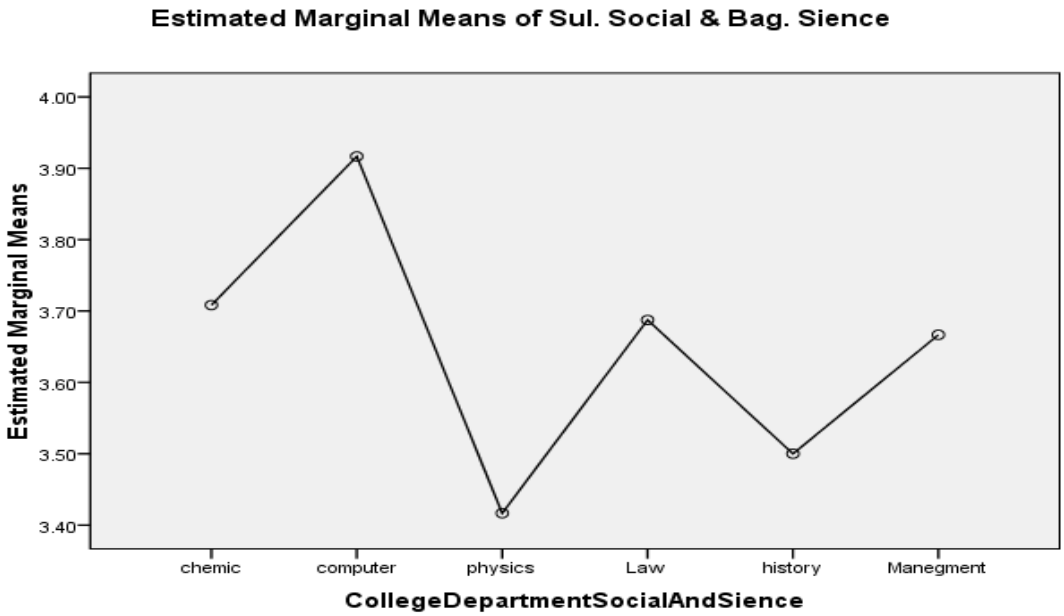
To sum up, the results from the table 6 imply that there are no significant differences between the humanities field study at both universities. But all the departments report a high score motivation in learning English. In contrast, the multiple comparison analysis indicates that there are significant differences between some departments (law and history) (see Table 7). It is possible that the students from law department are more interested than the students at history departments in learning a foreign language. This will be discussed further in the following chapters.

3- The difference between the humanities departments (History, Business and Management, Law) at Sulaymaniyah University and the pure-science departments at AL-Mustansiriya University (computer, chemistry, physics):

**Table 8: Analysis of Variance: Field of Study-Literary and Pure-Science Departments**

| UniversityCode | Departments | Mean | Std. Deviation | N |
|---|---|---|---|---|
| Sulaimani Uni | Law | 3.6875 | .71923 | 48 |
| | history | 3.5000 | .61885 | 48 |
| | Management | 3.6667 | .69446 | 48 |
| | Total | 3.6181 | .67933 | 144 |
| AL-Mustansiriya Uni | chemistry | 3.7083 | .82406 | 48 |
| | computer | 3.9167 | .57735 | 48 |
| | physics | 3.4167 | .53924 | 48 |
| | Total | 3.6806 | .68605 | 144 |
| Total | | 3.6493 | .68223 | 288 |

**Figure 15: Average motivation by the humanity departments at Sulaymaniyah Uni and pure-science departments at AL-Mustansiriya Uni**




Descriptive analysis as reported by the ANOVA table indicates that there were significant differences between the participants' motivation in literary field departments at Sulaymaniyah Uni and pure-science departments at AL-Mustansiriya Uni (see Table 8). To begin with, the mean score for the literary departments in Sulaymaniyah Uni were: Law (3.6875) (*SD*=.71923), History (3.5000) (*SD*=.61885) and Management (3.6667) (*SD*=.69446). For the pure-science departments in AL-Mustansiriya Uni the means score were: Chemic (3.7083) (*SD*=.82406), Computer (3.9167) (*SD*=.57735) and Physic (3.4167) (*SD*=.53924) with the ***F*** value 3.284 significance of .007 at the 0.05 level(see Table 8). Therefore, the third hypothesis is confirmed (see Table 8).

Moreover, the post-hoc comparison using Tukey HSD test indicates that the means score for the literary branch in Sulaymaniyah Uni and pure-science at AL-Mustansiriya was also statistically significant from each other in level of motivation. The table below in the first row of the Tukey results shows that mean differences were found between "chemistry and "physics" departments with significance (.034) $p<0.05$. The significant differences in the second row were found among two groups pairing: the first group was between computer and physics with significance (.000), and the second groups was between computer and history with significance (.002) $p<0.05$. In the third row the significant differences were found among three groups: the first group pairing was between physics and chemistry with

significance (.034), the second group pairing was between physics and computer science with significance (.000), and the final group pairing was between physics and law with significance (.048) $p<0.05$. In the fourth row the significant differences were found just between law and physics department with significance (.048) $p<0.05$. In the fifth row one significant difference was found between history and computer department with significance (.002) $p<0.05$. No significant differences were found in the final row at the level of 0.05. Thus, the majority of differences were found between five departments (chemistry, computer, physics, law and history), and one department (management) was not statistically significant with the other departments. The following table shows the details of the multiple comparisons between the two branch departments.

**Table 9: Multiple Comparisons using Tukey HSD**

| I) Departments | (J) Departments | Mean Difference (I-J) | Sig. |
|---|---|---|---|
| Chemistry | computer | -.2083 | .128 |
| | physics | .2917* | .034 |
| | Law | .0208 | .879 |
| | history | .2083 | .128 |
| | Management | .0417 | .761 |
| computer | chemistry | .2083 | .128 |
| | physics | .5000* | .000 |
| | Law | .2292 | .094 |
| | history | .4167* | .002 |
| | Management | .2500 | .068 |
| physics | chemistry | -.2917* | .034 |
| | computer | -.5000* | .000 |
| | Law | -.2708* | .048 |
| | history | -.0833 | .542 |
| | Management | -.2500 | .068 |
| Law | chemistry | -.0208 | .879 |

| | | | |
|---|---|---|---|
| | computer | -.2292 | .094 |
| | physics | .2708* | .048 |
| | history | .1875 | .171 |
| | Management | .0208 | .879 |
| history | chemic | -.2083 | .128 |
| | computer | -.4167* | .002 |
| | physics | .0833 | .542 |
| | Law | -.1875 | .171 |
| | Management | -.1667 | .223 |
| Management | chemistry | -.0417 | .761 |
| | computer | -.2500 | .068 |
| | physics | .2500 | .068 |
| | Law | -.0208 | .879 |
| | history | .1667 | .223 |

Based on observed means
The error term is mean square (Error) = .448
* The mean difference is significant at the 0.05 level.

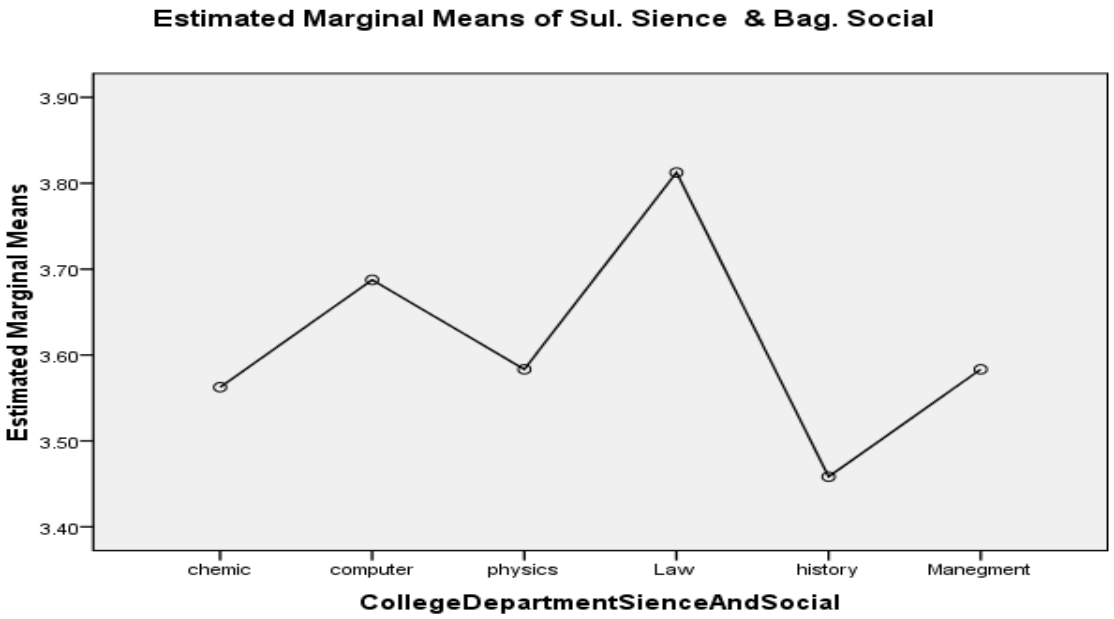
In conclusion, as table 8 shows, there are differences in the motivation between the students of humanities field at Sulaymaniyah Uni and the students of pure-science departments at AL-Mustansiriya Uni. In the same vein, the multiple comparisons analysis indicated that there are also significant differences between some departments under humanity and pure-science fields. As I indicated in the table 9, in the first row the differences were found only between chemistry and physics. In the second row the differences implied two groups' pairing: the first one was between computer and physics, and the second one was between computer and history. In third row the differences were found between three groups pairing: the first one was between physics and chemistry, the second one was between physics and computer, and the third one was between physics and law. In the fourth row one significant difference was found between law and physics. In the fifth row the only significant difference was between history and computer. In the final row no differences were recorded.

4-The difference between the pure-science departments (computer, chemistry, physics) at the University of Sulaymaniyah and the humanities departments (History, Business and Management, Law) at the University of AL-Mustansiriya.

**Table 10: Analysis of Variance: Field of Study-Literary and Pure-Science Departments**

| UniversityCode | Departments | Mean | Std. Deviation | N |
|---|---|---|---|---|
| Sulaimani Uni | chemistry | 3.5625 | .71923 | 48 |
| | computer | 3.6875 | .61885 | 48 |
| | physics | 3.5833 | .69446 | 48 |
| | Total | 3.6111 | .67933 | 144 |
| AL-Mustansiriya Uni | Law | 3.8125 | .82406 | 48 |
| | history | 3.4583 | .57735 | 48 |
| | Management | 3.5833 | .53924 | 48 |
| | Total | 3.6181 | .68605 | 144 |
| Total | | 3.6146 | .66840 | 288 |

**Figure 16: Average motivation by the pure-science departments at Sulaymaniyah Uni and humanity departments at AL-Mustansiriya Uni**




As table 10 exhibits, the descriptive analysis showed that there were significant differences between the participants' motivation of the pure-science branch in Sulaymaniyah Uni and literary branch in AL-Mustansiriya Uni. To begin with, the mean score for the pure-science departments in Sulaymaniyah Uni were: chemistry (3.5625) (SD=.71923), Computer (3.6875) (*SD*=.61885) and Physics (3.5833) (*SD*=.69446). For the humanities departments at AL-Mustansiriya Uni the means score were: Law (3.8125) (*SD*=.82406), History (3.4583) (*SD*=.57735) and Management (3.5833) (*SD*=.53924) with the ***F*** value 2,084E3 significance of .000 at the 0.05 level. In the light of the preceding analysis, the third hypothesis is confirmed.

In the table below the output shows the follow-up results with multiple comparisons among all group pairings of participants' motivation with the Tukey posts hoc test. In the first row of the table, the Tukey results showed that mean differences between "chemistry" and "law" were statistically significant (,027) $p<0.05$, but none of the other pairings were found significant. The second row showed that there were no significant differences between the pairings. At the third row significant differences (,027) were found only between "physics" and "law". The significant differences at the fourth row were found among two group pairings: the first group was between "law" and "chemistry" with significance (,027), and in

the second group between “law” and “physics” with significance (,027) p<0.05. No significant differences were found in the final row at the 0.05 level. Therefore, the differences were found among three departments “chemistry, physics and law”, but no significant differences were found among the other departments “computer, history and management” as showed in the following table.

**Table 11: Multiple Comparisons using Tukey HSD**

| I) Departments | (J) Departments | Mean Difference (I-J) | Sig. |
|---|---|---|---|
| chemistry | computer | -,1042 | ,315 |
| | physics | ,0000 | 1,000 |
| | Law | -,2292* | ,027 |
| | history | -,0417 | ,687 |
| | Management | -,1458 | ,160 |
| computer | chemistry | ,1042 | ,315 |
| | physics | ,1042 | ,315 |
| | Law | -,1250 | ,228 |
| | history | ,0625 | ,546 |
| | Management | -,0417 | ,687 |
| physics | chemistry | ,0000 | 1,000 |
| | computer | -,1042 | ,315 |
| | Law | -,2292* | ,027 |
| | history | -,0417 | ,687 |
| | Management | -,1458 | ,160 |
| Law | chemistry | ,2292* | ,027 |
| | computer | ,1250 | ,228 |
| | physics | ,2292* | ,027 |
| | history | ,1875 | ,071 |

| | | | |
|---|---|---|---|
| | Management | ,0833 | ,421 |
| history | chemistry | ,0417 | ,687 |
| | computer | -,0625 | ,546 |
| | physics | ,0417 | ,687 |
| | Law | -,1875 | ,071 |
| | Management | -,1042 | ,315 |
| Management | chemistry | ,1458 | ,160 |
| | computer | ,0417 | ,687 |
| | physics | ,1458 | ,160 |
| | Law | -,0833 | ,421 |
| | history | ,1042 | ,315 |

Based on observed means
The error term is mean square (Error) = .448
* The mean difference is significant at the 0.05 level.

In summary, the results from the statistical descriptive analysis showed that there were differences found between students from pure-science departments at Sulaymaniyah Uni and students of humanities field at AL-Mustansiriya Uni. Moreover, the multiple comparison analysis also found differences between some departments from both universities (for more details see table 11). In this respect, among the groups pairing in the first row of the table only one significant difference was found between "chemistry and law". No significant differences were found in the second row. In the third row the differences took place only between physics and law. In the fourth row the differences were found among two groups pairing, in the first group between law and chemistry, in the second group between law and physics. In the final row no significant differences were found among the groups pairing.

### 4-3-2-2 Participants' year of study and gender

I shall now turn to the second and third part of the first research question to see whether there is a difference between the samples' gender and their experience of being students in their FL motivation. In this regard, I have analyzed their various FL motivation dimensions in relation to their years of study and gender. The details of this analysis are presented in the table (12), and the following hypothesizes are testing.

H01. There is a significant difference in motivation to learn EFL regarding gender differences (male and female) between Sulaymaniyah Uni and AL-Mustansiriya Uni.

H02. There is a significant difference in motivation to learn EFL regarding the differences of year of study (first and fourth stage) between the Sulaymaniyah Uni and AL-Mustansiriya Uni.

**Table 12: Analysis of Variance - Year of Study and Gender**

| University | Stage | Gender | Mean | Std. Deviation | N |
|---|---|---|---|---|---|
| Sulaimani Uni | First Stage | Male | 3.5694 | .76594 | 72 |
| | | Female | 3.7917 | .60369 | 72 |
| | | Total | 3.6806 | .69617 | 144 |
| | Fourth Stage | Male | 3.5139 | .58123 | 72 |
| | | Female | 3.5833 | .72675 | 72 |
| | | Total | 3.5486 | .65665 | 144 |
| | Total | Male | 3.5417 | .67808 | 144 |
| | | Female | 3.6875 | .67388 | 144 |
| | | Total | 3.6146 | .67874 | 288 |
| AL-Mustansiriya Uni | First Stage | Male | 3.5556 | .70987 | 72 |
| | | Female | 3.6111 | .64032 | 72 |
| | | Total | 3.5833 | .67420 | 144 |
| | Fourth Stage | Male | 3.7917 | .64867 | 72 |
| | | Female | 3.6389 | .67773 | 72 |
| | | Total | 3.7153 | .66546 | 144 |
| | Total | Male | 3.6736 | .68786 | 144 |
| | | Female | 3.6250 | .65713 | 144 |
| | | Total | 3.6493 | .67194 | 288 |
| Total | First Stage | Male | 3.5625 | .73588 | 144 |
| | | Female | 3.7014 | .62668 | 144 |

| | | | | | |
|---|---|---|---|---|---|
| | | Total | 3.6319 | .68581 | 288 |
| | Fourth Stage | Male | 3.6528 | .62935 | 144 |
| | | Female | 3.6111 | .70076 | 144 |
| | | Total | 3.6319 | .66518 | 288 |
| | Total | Male | 3.6076 | .68499 | 288 |
| | | Female | 3.6563 | .66513 | 288 |
| | | Total | 3.6319 | .67498 | 576 |

Descriptive analysis as reported by the ANOVA table indicated that there were no significant differences in gender found between the two ethnic groups (Kurd and Arab) in the level of motivation from both universities. To begin with, in Sulaymaniyah Uni the total average mean score of the male was 3.5417 (*SD*=.67808) and female 3.6875 (*SD*=.67388). For AL-Mustansiriya Uni the total average mean score of the male was 3.6736 (*SD*=.68786) and female 3.6250 (*SD*=.65713) with the ***F*** value 3.015 and significance 0.083 at the 0.05 level. Therefore the first hypothesis is rejected. This is an average score and there is a marked difference noticed between the two universities. The females' student scored significantly more than male at Sulaymaniyah Uni. In contrast at AL-Mustansiriya Uni the males' students scored significantly more than female at the level of motivation. These conclusions seem to suggest that gender differences are related to other cultural factors in the two groups. I will discuss this apparent contradiction in the next chapter. Regarding the year of study, the result of the descriptive analysis indicated that there were statistically significance differences in the level of motivation between the two groups' year of study from both universities. In Sulaymaniyah Uni the collective mean score for the first year study was 3.6806 (*SD*=.69617) and final year was 3.5486 (*SD*=.65665), whereas in AL-Mustansiriya Uni the collective mean score for first year of study was 3.5833 (*SD*=.67420) and final year was 3.7153 (*SD*=.66546) with the ***F*** value 5.554 and significance 0.019 at the 0.05 level. In this sense the second hypothesis is confirmed (for more details see Table 12).

Overall, these results indicated that there were no significant differences found between the two universities in term of gender differences in the level of motivation. In Sulaymaniyah Uni female students seem to have higher average scores compare to the male students in motivation level, in contrast the male students at AL-Mustansiriya Uni score higher than average in their motivation to learn English. Thus, the Kurdish female group seemed to be

more convinced about learning English language; however, the Arab male group is more excited and motivated to learn English. Regarding the role of participants' years of study in the process of foreign language motivation, the results indicated that there were significant differences in the level of motivation between participants in term of their differences in years of study at both universities. According to the data analysis, the students in the first year study at Sulaymaniyah Uni were scored a higher average in the level of motivation compare to the students in the first year study at AL-Mustansiriya Uni. In contrast, the participants in the final ($4^{th}$) year of their undergraduate program have shown higher average score in the level of motivation in comparison with the students in the final year at Sulaymaniyah Uni (see Table 12). These variances in average scores between the two universities showed that the experiences in studying at universities play a role in expanding the students´ expectation toward learning English. It seems for the reason that the average score in motivation level was varied between the two group sample (Kurd and Arab).

## 4-4 The result of research second question:

## Mean Values and Differences Based on the type of motivational orientation (Integrative and Instrumental) (T-test Analysis)

This unit presents the analysis of the result of the second question in this research, which is related to determining the type and level of motivational orientation of the students (Kurd and Arab) at the university in Iraq. According to the literature review in chapter two, integrativeness and instrumentality are the two main types of motivational orientation for learning a foreign language. The last section of the same chapter presented a model related to analyzing these types of motivational orientation in the Iraqi context. According to the model, each of these categories, instrumental and integrative, is created by the integration of three scales. Integrative motivation comprises: ideal L2/FL self, culture interest and attitude toward L2/FL speakers, whereas the instrumental motivation consists of: ought to L2/FL self, self-confidence and intended effort. In the light of the hypotheses proposed by this model, I have analyzed the students' responses according to the dimensions of this framework.

The significance (p. 2-tailed) values of the differences, which are less than the cut-off point of .05 (Pallant, 2007, p. 235) indicates a significant statistical difference in the mean scores of the motivational orientation category mentioned below, see table below.

**Table 13: Mean Values and Differences based on the types of motivational orientations (instrumental and integrative)**

| | Y | N | Mean | SD | F | t | DF | Sig. (2-tailed) |
|---|---|---|---|---|---|---|---|---|
| Instrumental motivation | Sulaimani Uni | 288 | 3.5244 | .51940 | .072 | -1.140 | 574 | .255 |
| | AL-Mustansiriya Uni | 288 | 3.5738 | .52060 | | | | |
| Integrative motivation | Sulaimani Uni | 288 | 3.2309 | .24571 | 9.892 | -2.462 | 574 | .014 |
| | AL-Mustansiriya Uni | 288 | 3.2869 | .29745 | | | | |

To begin with, the independent Samples T-test was applied to identify any significant differences in motivational orientation (integrative and instrumental) between the two groups (Kurd and Arab). The results showed in the table given above indicate that the average perceived instrumental motivation score of Arab group at AL-Mustansiriya Uni was higher (*M*=3.5738, *SD*=.52060) than the Kurdish groups at Sulaymaniyah Uni (*M*=3.5244, *SD*=.51940). However, the t-test results showed no significance differences on instrumental motivation between the Kurdish and Arab students (t= -1.140 with Sig. .255, $p<0.05$). Therefore the first hypothesis is rejected.

Regarding the second type of motivational orientation "integrative motivation", the t-test result indicated that there were significant differences between the two groups "Kurd and Arab" (t= -2.462 with Sig. .014 $p<0.05$). Therefore the second hypothesis is confirmed. Moreover, the total mean score of integrative motivation (*M*= 3.2869, *SD* .29745) for the students at AL-Mustansiriya Uni was a bit higher than the total mean score (*M*= 3.2309, *SD*= 3.2309) for the Kurdish group at Sulaymaniyah Uni at 0, 05 level. Accordingly, the Arab students at AL-Mustansiriya Uni are more motivated to learn a foreign language than the Kurdish students at Sulaymaniyah Uni. And the sense of integration for the purpose of learning a foreign language among the Arab group seemed stronger than for the Kurdish group. In general, the student's motivational orientation to learn English is usually affected by various personal, social, political, ethnical and educational factors that have noticeable

repercussions on the whole process. And that is what I will discuss in detail in the next chapter.

## 4-5 The result of third research question

The third question posed in this study concerns the role of culture and ethnic identity in the process of foreign language motivation in Iraqi higher education context. In order to clarify to what extent the concepts of "ethnic identity and culture" have affected the student's motivation, the current sub-section has analyzed the data to identify the type and level of motivational orientation among both groups. In this regard, the data received in the questionnaire was analyzed by "Relative Importance method" to determine the relative importance of the impact of ethnic identity and culture on the sample's motivation (AL-Khareeb, 1997).

This analytical formulization clarified that the groups' decision for learning a foreign language (Kurd and Arab) was the main factor in highlighting their aims (instrumental and integrative) in learning a foreign language in an Iraqi context. For this reason, the relative importance method can refer to the importance of each item in the questionnaire according to its weight value. This includes all the responses that are expressed as a percentage of the total value weight for the entire category.

As mentioned previously, the proposed model includes both types of motivational orientation (instrumental and integrative) composed by different kind of scales, (see Appendix A). In this regard, the results of the method of Relative Importance were based on the components dimensions of this model. The following table presents the data analysis of both universities. And in light of having answers to the current unit the following hypothesis is tested:

H. There is an impact of the cultural orientations and ethnic identity on the type and level of students' motivational orientation (integrative and instrumental) with Kurdish and Arabic background in the university in Iraq at the level of 0.5.

**Table 14: the total average score of the relative weight and relative importance value of the data from both samples research, Kurdish and Arabic students**

| Motivational Category | Scales | AL-Mustansiriya Uni (Arab samples) | | Sulaymaniyah Uni (Kurdish samples) | |
|---|---|---|---|---|---|
| | | The value of relative weight | The value of relative importance | The value of relative weight | The value of relative importance |
| Integrative Motivation | Integrativeness | 5428 | 75.388 | 5158 | 71.638 |
| | Ideal L2/FL self | 6692 | 77.453 | 6135 | 71.006 |
| | Culture interest | 12415 | 66.319 | 11965 | 63.915 |
| | Attitude toward L2/FL speakers | 24085 | 64.329 | 23266 | 62.142 |
| | Total score | 12155 | 70.872 | 11631 | 67.175 |
| Instrumental Motivation | Instrumentality | 8554 | 66.003 | 9594 | 74.027 |
| | Ought to L2/FL self | 7079 | 70.228 | 6713 | 66.597 |
| | Self-confidence | 4534 | 62.972 | 4607 | 63.986 |
| | Intended effort | 10451 | 72.576 | 10552 | 73.277 |
| | Total score | 7654 | 67.944 | 7866 | 69.471 |

The results of the relative importance score represents the percentage of explained variance for each category “Integrativeness” and “Instrumentality” (see Table 14). The range of the utility values (highest to lowest) for each scale provides a measure of how important the scale was to the overall preference. Scales with greater utility ranges play a more

significant role than those with smaller ranges. In this regard, in AL-Mustansiriya Uni the relative importance value showed a higher score in favor of integrative motivation category (70.872) compared to the importance value score at the Sulaymaniyah Uni (67.175). Therefore, the integrative motivation is employed when learners wish to integrate themselves within the culture of the second group, to identify themselves with and become a part of that society (Brown, 2002: 153-154). Consequently, the samples in AL-Mustansiriya Uni are less affected by the dependent variables (ethnic identity and culture), and are more motivated to learn FL compared to the sample in Sulaymaniyah Uni.

With respect to the instrumental motivation data analysis, the result showed that the relative importance technique scored higher (69.471) among the Kurdish group than the Arab group (67.944). Accordingly, the average score among the Kurdish group was higher than the Arab group, so the Kurdish group was more motivated than the Arab group in terms of instrumental orientation. This suggest that the Kurdish group has a clear cut image about learning English language for the utilitarian purposes, such as meeting the requirements for school or university graduation, getting a good job, requesting a higher pay based on language ability, reading technical material, translation work or achieving a higher social status. Thus, the effect size of dependents variable (ethnic identity and culture) on the type and level of the Kurdish groups' motivation was stronger than the Arab group. Therefore, in light of this result, the third hypothesis is confirmed.

The findings present a picture which establishes that there is a significant correlation between learning a foreign language and the concepts of ethnic identity and culture in term of the types and level of motivational orientation. And it is worth noticing that the role of ethnic identity and culture on EFL motivation in Iraqi context is a dynamic process that evolves and changes in response to developmental and contextual factors. I will discuss more about this complexity of relationship in the final chapter according to what I have suggested in the proposed model.

## 4-6 Conclusion

This chapter has reported the findings of the quantitative data analysis used in this study. In the beginning, the chapter presents the details on how motivational scales included in the final questionnaire are tested for their internal consistency (Cronbach alpha values and inter-item mean correlations) and then selected for further analysis. Generally, the data showed an acceptable normal distribution without extreme outliers and upheld the assumptions of normality, and linearity. The standard deviation of the mean indicated that a mean value could be used as a representative score for each variable and that the sample used in the study sufficiently represented the population. As a result of the above, the data were considered suitable input for multivariate analyses.

The interpretations of the mean values provided preliminary findings which indicated the overall scales of attitude towards L2/FL community, intended learning effort, ought-to-L2/FL self, cultural interest etc. supporting motivation as perceived by the respondents. In this sense, the chapter highlights important motivational differences among the participants with Kurdish and Arabic background at both universities in relation to their background information (gender, year and field of study). For example, the participants with a humanities field of study in Sulaymaniyah Uni are found to be significantly different from students in pure-science field study at AL-Mustansiriya Uni. Also the differences are found to be significant between the participants in pure-sciences field of study at AL-Mustansiriya Uni and the participants in humanities field of study at Sulaymaniyah Uni. Furthermore, the t-test comparison has showed clearly significant differences between the two groups (Kurd and Arab) in term of integrative motivation. Accordingly, the average score of integrative motivation among Arabic group was higher than the Kurdish group.

Finally, the last section presents the results of relative importance techniques. The results of data analysis indicate that there are significant differences found in term of motivational orientation (integrativeness and instrumentality) between the two groups. Accordingly, the Arabic group seems more integratively oriented, whereas, the Kurdish group appears to be more instrumentally oriented to learn English. With accordance to this result, the role of the two dependent variables (ethnic identity and culture) seems have effective role in determining the type of motivational orientations among the students. Consequently, this supports my hypothesis related to the questions of the study which indicates there is a significant difference between the two groups (Kurdish and Arabic) in term of their intensity of

motivation and orientation (integrative and instrumentality) toward learning English as a foreign language in Iraq.

# Chapter 5: The Qualitative findings

## 5-1 Introduction

In this chapter, I report the main findings of the qualitative data, which was collected through the interviews with fifteen participants. As stated in chapter three, the qualitative data analysis was based on the guidelines and the five-step model offered by Braun and Clarke (2006) for analyzing qualitative data. Each interview lasted approximately 30-40 minutes and was carried out in either Kurdish or Arabic. They were all audio-taped, transcribed and translated into English (see chapter 3).

This chapter consists of three main parts. In the first part the profile of the interview participants is reported as a way of introducing them and their background. The second part presents the findings concerning the motivational role of participants' learning experiences. This will primarily focus on the findings related to the questions designed to elicit participants' perceptions of the priority of learning English for the specific aim (integrative and instrumental). I also present various other details which shape these Iraqi students' future selves and learning experiences in relation to the use of English.

The final part discusses the interviewees' type of motivational orientations, instrumental and integrative, toward learning English. The analytical process of the qualitative data is directed by Dörnyei's (2005) L2 motivational self-system, the socio-educational model proposed by Gardner (1985a) and the framework of the proposed model for the present study (see chapter 2). There will be a focus on comparing the three groups of students, Kurdish students raised in the Kurdish region, Kurdish students raised in Baghdad and Arabic students. All the students in the qualitative study were students in Sulaymaniyah Uni in the Kurdistan region of Northern Iraq when the interviews were carried out. This section ends up by concluding the results of the data analysis.

## 5-2 Experiences of Learning English

### 5-2-1 The Educational System and the Interviewees' Exposure to English

Before presenting the data analysis, it is imperative to know the importance of the English language in the Iraqi context as a whole and more specifically inside the Iraqi educational system. Therefore, this sub-section aims at giving the necessary basis for a better understanding of the background experience of interviewees in learning English in the Iraqi EFL context.

Generally speaking, English is spoken by approximately 375 million people as their first or second language and by more than 750 million people as a foreign language which makes it one of the most widely spoken languages in the world. This is to show the dimension that the English language has acquired in the world, and its pressure is evident in Iraq. At the level of information and academic resources, publications over a variety of areas of study are mostly available in the English language. Parents and schools are aware of the increasing importance of the English language in the world in general and more specifically in Iraq as a developing country. Wanting the best for their children, Iraqi parents generally encourage them to learn English at a very early age and to choose the English language among other subjects to learn in the private institutions when they start their summer holiday. Many students are also aware of the importance of the English language in the world at various domains and, after having had their first contact with the language they start to generate objectives toward learning. At the same time they start to build up their motivational orientation directed at the language and create personal expectations and goals for learning. This means that the impact of social background on learners' perception is effectively fashioned while learning a foreign language. According to Williams and Burden (1997) quoted by Pishghadam (2011) the impact of context on learning a foreign language is considerable because the learning environments will enable individuals to learn how to learn and to develop as fully integrated learners. Learner´s access to different cultural goods such as Internet, computers, pictures, paintings, books and dictionaries (Cultural capital), and learners´ relationships with teachers, parents, siblings, and peers (Social capital) may have a profound influence upon whether, what and how any individual learns a foreign language.

In Iraq, the pattern of formal school system starts with two years of kindergarten for children aged 4-5. This Pre-school education is not compulsory. Then, follow the other three

basic levels, namely primary, intermediate, and preparatory. The primary level, where six-year old children are first enrolled, lasts six years covering the age group 6-11. It is a compulsory level since compulsory education was first introduced in 1976 and enforced in 1978-1979. Then, Secondary education extends over six years for the age group 12-17 and comprises two stages, each lasting three years: intermediate education, leading to the Third Form Baccalaureate (or certificate of intermediate studies). The preparatory education is leading to the Sixth Form Baccalaureate. Preparatory education is divided into two streams (science and arts) now starting from the first year. Apart from the kindergarten level, this system is basically the same which was introduced during the British Mandatory Period (for more details see chapter 1, section 1-4) (Abbas, 2012).

Before the modernization in the Iraqi national curriculum in 2007 including the English language, English was taught as a compulsory subject at all school levels in Iraq. This period covered the last two years of the primary level, followed by three years of each of the intermediate and the preparatory levels. Different numbers of hours of English per week were allotted to the grades within the three levels. Moreover, the medium instruction in higher Education sector is Modern Standard Arabic, or fusha, which differs from spoken (Iraqi) Arabic. In the Kurdish Region, Kurdish is the main language of instruction, with Arabic and English also used in very limited scope. Some faculties in colleges and universities, like medicine and engineering, and science employ English as the language of instruction, so the major parts of their classes are in English. This implies that the current interviewees had their first contact with English at the age between 9 and 10 in addition to their exposure to English in the university which seems somewhat reasonable concerning the increasing importance of learning English in Iraq in the several areas (economic, education, healthcare, not to mention the new technologies of information...etc.) (for more details see chapter 1, section 1-5).

## 5-2-2 The Profiles of the Interviewees

The profiles of the fifteen interviewees are presented in the following table. The details of these profiles are based on oral exchange of information with the participants during interviews.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 1** | **Computer** | **4th** |

Interviewee 1 is a twenty three year old Kurdish male student. He grew up in the Baghdad province, the capital city of Iraq. His school education, before joining the university, was from public school. He is a relatively successful learner of English and considers it really important for his future goals and personal development. In his views about English language and future plans, he seems to be inspired by his family, and he feels proud of himself if he decides to learn more English. In addition, he also wants to get in communication with international communities, especially English-speaking societies. He is very confident of achieving his future plans.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 2** | **Computer** | **4th** |

Interviewee 2 is a twenty two year old Kurdish male student. He comes from Baghdad, the capital city of Iraq. He has studied in public schools in Baghdad before coming to Sulaymaniyah city in Kurdistan region for university education. His native language is Kurdish, and he learned Arabic in Baghdad as a second language. He seems moderately successful in learning English so far. However, he is extremely enthusiastic about learning and speaking English more as it is very important for his personal goals. And he wishes to be skillful in English for getting a good job after the graduation from the university.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 3** | **Computer** | **2nd** |

Interviewee 3 is a nineteen year old Kurdish female student studying in computer science in the second grade at the University of Sulaymaniyah. She grew up and finished her high school in Baghdad. In spite of her speaking skills in English, she is very keen to improve her English further as she is not fully confident of it. She is inspired by her father and family and takes his advice in various matters including academic and future career plans. In case of her future plan, she would like to do a MA in English. She also wants to travel all over the world, especially United Kingdom and she will be very satisfied if she did that.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 4** | **Computer** | **2nd** |

Interviewee 4 is a twenty year old Kurdish female student who grew up in Kurdistan. She finished her high school in Sulaymaniyah city. She has moderate speaking skills of English but is strongly interested in improving them. She watches English language news channels, movies, reads newspaper in order to develop her skills in English. She likes English and acknowledges its socio-economic vitality but she is also concerned about its effects on local languages and culture of Iraq. In future, she sees herself doing a job in a private company or any other work after her graduation from the university and she is proud of herself when she does well in English.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 5** | **Computer** | **3rd** |

Interviewee 5 is a twenty one year old Arabic female student from Baghdad. She is studying in the computer science department at Sulaymaniyah University. Her schooling is

from the public sector in Baghdad. So far, she is moderately successful in learning English. And she is extremely confident of her communication skills. She watches CNN, BBC and reads newspaper to learn more vocabulary items. She desires to interact with the people of other culture. She wishes to go abroad and learn more about the English native culture and improve her ability in English.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 6** | **Social science** | **3rd** |

Interviewee 6 is a twenty three year old Kurdish female university student. She grew up and graduated from the high school in Sulaymaniyah city. She is now studying social science at the University of Sulaymaniyah. Despite her weak level skill in English, she likes watching English movies to get more knowledge of English. And she also knows how much English is valuable for getting more respect in the society, because she believes that if the person knows English very well, he/she will get a respectful position among the society. Now, she has future plans based on her present educational program. Her future career goal is to find a job in the public service of the government administration place.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 7** | **Social science** | **3rd** |

Interviewee 7 is a twenty two year old Kurdish male student. He lives in Sulaymaniyah city in the Kurdistan region and studies in the social science department at Sulaymaniyah University. He is fully convinced of a very important role of English in various spheres of life in Iraqi society. His schooling is from a public sector in Kurdistan. At the current time, he has a goal to build up his skill communication in English to be in contact with native speakers. And he is extremely interested in reading and exploring English culture throughout his life.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 8** | **Engineering** | **2nd** |

Interviewee 8 is a twenty one year old Arabic female student. She is one among many students who come from Baghdad city to get quality university education in Kurdistan. She was a science student in her pre-university education and wanted to become an engineer. And she succeeded to secure enough marks in her national examination to enter the college of engineering, and now she is in her second year of study in the engineering college at university of Sulaymaniyah. She is moderately successful in learning English so far and she is fully aware of it. She prefers to speak English with friends and in informal settings over doing so with classmates and teachers in the classroom. She wishes to go abroad for higher education and wants to educate other Iraqi on her return.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 9** | **Engineering** | **4th** |

Interviewee 9 is a twenty four year old Arabic male student. He comes from Baghdad city to Sulaymaniyah-Kurdistan region with the purpose of education in university. His pre-university studies were in the public school/science branch and he is now studying engineering science at the college of engineering-Sulaymaniyah University. He does feel comfortable while speaking English with people and he is fully understands its importance for his future life since he wants to build up a kind of cultural relationship with native English speakers. He has moderate speaking skills in English. And he wants to work as an engineer in an international company and sees himself in an executive position in ten years' time. He is also interested in travelling and visiting historical places all over the world especially in countries where English is the first language for communication.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 10** | **Engineering** | **3rd** |

Interviewee 10 is twenty one year old Kurdish female student. She grew up in Baghdad, so, her pre-university education was also in Baghdad. She is now studying engineering in Sulaymaniyah University. And she is not confident about her English speaking skills, which seems to be below average. Since she is new in her present university in Kurdistan because she lived her entire life in Baghdad before, she is extremely concerned about her personality grooming. She wants to study abroad and get a higher education in one of the English speaking countries.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 11** | **Arabic language** | **3rd** |

Interviewee 11 is twenty one year old Arabic female student who grew up and finished her pre-university education in Baghdad. She is now studying Arabic in the Language College at university of Sulaymaniyah. Her English skill is very weak, but she is interested in communicating with native English speakers. She has ambitious future plans and wants to travel all over the world to get more knowledge about other cultures but without losing her cultural beliefs. She strongly believes that English is closely related to her future plans and she feels proud if she gets to learning more English.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 12** | **Arabic language** | **3rd** |

Interviewee 12 is a twenty one year old Kurdish male student. He lives in Sulaymaniyah city and studied in a public school. His ability in English is weak, but he is extremely enthusiastic about learning and speaking English. He has different future career plans mostly related to working with international companies. In the near future, he would also like to do a

job in local companies where English is used for communication. He is also interested in exploring the beauty of nature and the culture of other people.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 13** | **Economy** | **3rd** |

Interviewee 13 is a twenty one year old Kurdish male student from Baghdad. Like other students, his pre-university study was also in public school. He is studying economy in Sulaymaniyah University. He has moderate English speaking skill and considers it important for his future life. And he believes that having an advanced level of English depends on having a good communication with native speakers. In coming years, he likes traveling to English speaking countries to increase his ability.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 14** | **Arabic language** | **4th** |

Interviewee 14 is a twenty seven year old Kurdish male student who grew up in Kurdistan. He studied in public school in Sulaymaniyah city. He has been moderately successful in learning English so far. He acknowledges the role of English as a necessary skill to find a job at the current time but he is also worried about its effects on the local culture. He wishes to find a high-paying career in any private company after the graduation.

| FICTITIOUS NAME | FIELD OF STUDY | YEAR OF STUDY |
|---|---|---|
| **Interviewee 15** | **Dentistry** | **3rd** |

Interviewee 15 is a twenty one year old Arabic male student. His pre-university education was in Baghdad. He has achieved more than moderate success in speaking English so far. And he tries to learn more about English culture by watching movies or English

language channels on TV based on advice from his family. He loves to be a professional in English and clearly states that his liking for English is only because of its integration purpose with native speakers, and he seems very proud of himself if he could achieve this aim. He has quite ambitious future plans about knowing more about other cultures and a strong desire to serve his country.

### 5-2-3 Views about learning English

Dörnyei (1998) has outlined in his process model approach to motivation in language learning that it is often previous learning experiences that shape one's journey in acquiring a second language and that many factors (such as teachers, encounters with a speakers of the TL, test scores, etc.) affect the desire to learn a target language. This section explains in detail the participants' perception toward learning English in light of their educational experience in learning a foreign language in Iraq.

To begin with, the results of quantitative data analysis (see previous chapter) found that both groups of students were highly motivated to develop their English proficiency. However, there were significant differences in the level of motivation among the participants from the two universities. The results also revealed that between the two groups (Kurd and Arab), significant differences were found in motivational orientations. Both instrumental and integrative orientations emerged between the two groups. Accordingly, the Arabic group was more integratively oriented than the Kurdish group; in contrast, the Kurdish group was more instrumentally oriented than the Arabic group in term of motivational orientation to learning English. Therefore, I report first the qualitative findings related to participants' learning experiences in order to see how far these corroborate and/or explain the results and issues emerging in the quantitative component of this study. Then in the following section I will analyze the students' responses regarding their perceptions toward learning English.

The data were analyzed in accord with the analytical procedures described in chapter four. These analyses yielded some patterns of similarity and difference about English learning motivation between Arabic & Kurdish students from Baghdad and Kurdish students from Sulaymaniyah -Kurdistan-northern Iraq.

Except for some who are worried about losing their identity or cultural belief, all the interviewees appeared pleased and satisfied with their experiences of learning English when I asked them a general question; 'How do you feel about learning (or using) English?...how

would you describe yourself?'. The following excerpt captures are from some of the student's answers about their enjoyments in learning English:

**Student 2** (Kurd who grew up in Baghdad):

"I feel happy when my friend asks me something in English and I give him a right answer".

**Student 3**(Kurd who grew up in Baghdad):

"Yes, I feel happy and comfy when I find myself learning English".

**Student 5** (Arab):

"Yes, I feel good if I start learning English".

**Student 7** (Kurd):

"I believe that it is very important for a person if he/she has at least some knowledge in English"

**Student 8** (Arab):

"Yes, I feel good"

The statement "Learning English was a pleasurable and profiting experience as well" (interviewee 9) from the Arab group reflects, similar to the views of other interviewees, a highly enthusiastic learning attitude which combines the pleasure and excitement of learning with the realization of the advantages attached with it. Probably, it is the strong internalization of the vitality of this social capital – English language – in Iraq, which makes these young learners discount the difficulties and problems inherent inside or outside the classroom context like educational facilities, ways of teaching, the perception of family toward learn a foreign language, religion, culture.. etc.

**Student 10** (Kurd who grew up in Baghdad):

"Yes, I feel satisfied"

**Student 12** (Kurd):

"Yes, I like to learn English"

**Student 13** (Kurd who grew up in Baghdad):

"Yes, I really want to learn English language"

**Student 14** (Kurd):

"Yes, I find learning English pleasurable"

Some other participants felt proud of their association with English and were keen to make its learning a permanent feature of their life. This is quite evident from the following responses to the question above.

**Student 1**(Kurd who grew up in Baghdad):

"I feel proud of myself when I know the meaning of some English words, or when I watch an English movie on TV".

**Student 4** (Kurd):

"Yes, I feel proud of myself while I'm learning English … and even if I applied for an English course and it takes a long time, it will be better for increasing my competence".

**Student 11**(Arab):

"Yes, I feel pleasure and I am proud of myself when I use this universal language 'English'".

**Student 15** (Arab):

"Yes, I feel satisfied, because English has the same value as the other scientific subjects have….and I feel proud of myself if I can use this language without any difficulty because with circumstances like this I see myself as a person who can use English perfectly".

Another enthusiastic and self-motivated interviewee while also acknowledging the importance of English in various walks of life and for his future endeavours, considered its learning to get more respect in society. The following series of comments, uttered in a confident and resolute tone, demonstrated this point:

**Student 6** (Kurd):

"Yes, I enjoy it, because, in my opinion, anyone who knows more than one language, he/she is considered a respectful person from the eye of society compared to the person who only knows one language…. besides he/she will never get any problem in communication with foreign people".

It was quite interesting to note that for many interviewees, learning English is not only restricted to its association with their future career plans or for any other utilitarian purposes. They see different exciting places of English in their future lives that make their learning processes interesting and enjoyable. Moreover, they believe that English may still have some emotional and personal role in their lives even if they fail to achieve their perceived personal goals. And this is quite clear with (interviewee 6) from the Kurdish group, when he described the value of knowing English as a kind of having more respect in the society. Some other interviewees also indicate a different perspective toward learning English. For instances the interviewees (1, 4, 11, and 15) feel proud of themselves when they improve their skills in English. Consequently, the results report a point of similarity among all the students regarding their motivation, enjoyment and pride of their experiences in learning English.

## 5-3 Motivational orientations: Integrative & Instrumental

As mentioned previously, this study mainly aims to study how students in Iraq think about learning English, how their motivation is toward English, what their major reason is and how the type of their motivational orientation can make a difference between the two major groups, Kurds and Arabs, in term of learning English. In this third cycle of qualitative data collection I have analyzed the student's responses with respect to these aims. And in order to see how ethnic identity and culture vis-à-vis context of upbringing reflect the student's perception toward learning English, I divided the participants into three groups: Kurds from Sulaimanya, Arabs and Kurds from Baghdad. Then, I present the result for each group to select their major motivational orientation type in light of their perception toward learning English. And finally four categories (Ideal L2/FL Self, Cultural interest, Attitude toward L2/FL community and Ought-to L2/FL Self) are selected to determine the major reasons for learning English.

In general view, the overall data examination of interview revealed a strong presence among participants of the idealized personal visions of their future lives as well as a realization of future obligations which seem to have emanated from their own fears and the critical influence of significant others and society in general. I found that their perceptions of future life have both internal and external references and are also strongly connected to their competence in English. The following sub-sections present the results of the data analysis according to the student's future L2 selves. In the presentation the students are divided into three groups according to their background: students with Kurdish background who grew up in Sulaymaniyah…, students with Kurdish background who grew up in Baghdad… and students with Arabic background Baghdad…

### 5-3-1 Ideal L2/FL Self Related Future Visions

As mentioned in chapter two the Ideal L2/FL Self refers to an individual's internal vision for him/herself in relation to the L2/FL (English) when they think of what they wish to become in the future. In this regard, the participants from the three groups had fair ideas of their choices for learning English. And when I asked them to describe their feelings about their English classes and their goals after the graduation in university, they expressed a mixture of perspectives. Some of them imagined that learning English might help them find a job or get a higher educational degree, while others indicated English may help communicate with people with another cultural background.

As a starting point, I begin with students from the Kurdish group who grew up in Sulaymaniyah, and it seemed two interviewees dreamed to learn English for the purpose of utilitarian gains. And they perceived English as having a vital role to play in their lives and to get better future career.

As **interviewee (14)** said:

I imagine that I find a job, and I speak English very well to my colleagues and my boss. And I feel very great!

Similarly, **interviewee (12)** indicated:

English language is like the key for getting a job particularly at the private companies. Therefore, after I have graduated in the university I should be able to use English to find an appropriate job.

The participants were plentifully aware of the fact that entrance to their future careers is also reliant on their background information in English. For example, the **participant (4)** stated that knowing more English in his field study may help him in the future to be a successful technical administrator, and that was his exact ideal career, as he said; "For the entry in civil service like working as a technical computer administrator, you need good English skills and communication skills as well". Similarly, another **interviewee (6)** commented on the role of English in becoming a successful professional in any of his ideal careers:

"I would say when I get any job; I personally believe it will be because of my good communication skills of English. You should handle this because English has given me the confidence and English matters a lot in our country. For example, in a job place I believe my boss would prefer a person who can better communicate in English".

Another prominent feature of students' future visions was the idealizations portrayed by **interviewee (7)**. His aspiration for learning English in general was related to learning English for being competent in communication with another society:

"I will be very happy when I speak English fluently, because I can then communicate with native English speaker for learning more or getting new experiences. It will be great if I can speak perfect English".

Overall, participants seem to have a clear vision toward the reason for learning English. Four students express their aims of finding a job, and one student is interested in knowing more about English native speakers through making a communication. None of the five students have any dream of continuing their studies abroad. Most of their ideas focused on gaining a better future career without realizing that the English language will help them in

succeeding to get a higher education degree. It means that these interviewees knew exactly what they want to be and what is needed to realize their imagined selves.

Regarding the responses from Kurdish participants who grew up in Baghdad, three out of 5 interviewees clarified their future plans in terms of academic development and/ or preferred occupation, whereas other students either expressed uncertainty or sketched out many possible versions of their future self-images. To begin with, the following two statements expressed by participants reflect the idea of learning English for achieving a higher education degree:

"English is an international language spoken all over the world and it is the language of science. Therefore in order to study abroad I have to be fully aware about the value of learning English". **(Interviewee 3)**

"It is very important to focus on learning English because if I have a good knowledge in English I can study abroad, and in this case I think learning English is the best way for achieving this aim". **(Interviewee 10)**

Their desires to seek higher education, lead a thorough professional life or travel around the world are, in fact, an indication of their effort to enter into the better life styles in Iraqi society and reflective of their contemporary empowerment.

Another participant who was inspired to have ability in English acknowledged the fact that English language learning may be very beneficial for reaching his future career, said: "English would be important in my job in the private sectors because nowadays without knowing English you can't find a good job" **(interviewee 2)**. On the other hand, the last two students, visualizing themselves as a proficient speaker of English for communicating with native speakers:

"I can understand anyone. I can speak with anyone, especially if I am abroad and communicating with other people. So it makes that complex [of not knowing English] because you can't then do anything or say anything". **(Interviewee 1)**

"Some time I imagine that I can speak English fluently, and have ability for communication with other people likes somebody who's speaking English, a native speaker. So, to do this, in my opinion, I need to be in a real communication with them, I mean with a "native speaker". **(Interviewee 13)**

In summary, all interviewees express an interest in learning and performing English fluently, and they seem to imagine their aims for different reasons. For example, as Dörnyei (2009a) suggested, through the statements above ideal L2/FL self in general encompasses both instrumentality (interviewee 2, 3 and 10) associated with the L2/FL and aspiration for

integration with other society (interviewee 1 and 13). It means that the same students show both kinds of motivation "instrumental and integrative" in order to learn English. And most of these students feel that the skills of English language will not only help them **professionally** but also provide them with a confident and positive demeanor to deal with different social situations. Therefore, the aspect of ideal L2/FL-self correlates strongly with increasing students' motivation in the process of learning English, and they use their imagination for getting more than one choice when they show their future goals.

Concerning the participants from the Arab group, some of them showed that expressing one's self effectively and accurately both in oral and written modes in academic and social settings with native speakers were the major L2/FL related hopes and aspirations. **Interviewee (9) said**:

"I would like to be like a native. Because all the resources on the topic I am studying are in English. For this reason, my English needs to be perfect as much as possible. But I think, unfortunately, I cannot reach that perfect level without communicating with native speakers".

Similarly, **interviewee (15)** had the same projection of herself for learning English: "My major concern is to be able to express myself, to communicate effectively, to be able to read and understand content-related resources, and that I can reach it through knowing native speakers."

Another student imagined also that through knowing English, he can communicate and exchange his ideas effectively with other people from outside Iraq.

"Obviously I can interact easily with the native people. And I can then gain much good status, which I would like to choose and anything which I like to do, I can do easily if I know English". **(Interviewee 11)**

The other two participants show their interest in learning English to achieve future career goals. They imagined that finding a good job or studying abroad is related to having high professional skills in English, and without being skillful in this language it is not easy to reach their aims in the future. Simply, these individuals could see the connection between English and their future goals. They were aware of the fact that English was a bridge for them to achieve the future they had been imagining and constructing for themselves.

"English is the first international language in the world today. No one can deny the importance of English and its pervasive use in international affairs and as the language of sciences and technologies. Therefore, learning the English language can guarantee the availability of opportunities to higher education, and even better life". **(Interviewee 5)**

"The English language is very important in our daily life, because having professional English skills provide opportunities to study abroad, and gaining a good future career. Therefore, we should learn it so as to be a successful person". **(Interviewee 8)**

In summary, the participants in this group had projected a future L2/FL self to be proficient enough in English in order to achieve instrumental and integrative aims. And despite imagining being capable in English even at the time of the interview, these individuals seemed very open to communicate with other part of world, and they expressed clearly their needs for succeeding with their future goals. Finally they hoped to improve their current proficiency level further.

Overall findings:

-The ideal L2/FL selves of interviewees' from the Kurdish group seemed to focus more on an instrumental than integrative orientation. Four students connected their desire in learning English with a better future career, in contrast one student imagined integrating with native speakers to get competent in English.

-Among the Kurdish interviewees who grew up in Baghdad it seemed that the ideal L2/FL selves played a vital role in portraying their views mostly for integrative views. Two out of five interviewees imagined their desire in learning English for getting a higher education level, whereas, three students wished to integrate with foreign people to increase their ability in English.

-The majority of Arab interviewees' ideal L2/FL selves appeared to concentrate on an integrative vision in learning English. Among them three students illustrated their views for integration purpose, whilst two interviewees instrumentally shaped their idea for learning English.

In summary, different forms of ideal L2/FL selves– integrative and instrumental – are inherent in the comments discussed above. Specifically, I showed that while an instrumental vision was displayed by the majority of two Kurdish groups, the majority of Arabic students were more likely to have an integrative orientation.

With respect to the instrumental vision, it seems that the Kurdish students in Kurdistan were concentrated mostly on their future career; whereas the Kurdish students in Baghdad seemed focused on getting more education abroad. Indeed, this point seems to distinguish the two groups. Because the Kurdish students in Kurdistan were more likely to want to stay in

their home country and look for a better job there, while the other Kurdish group preferred to travel and study abroad.

In contrast, the majority of the Arab participants wanted to be competent in English for integrative reasons. Few students from both Kurdish groups (Baghdad and Kurdistan) imagined themselves using language to create an integration relationship with native speakers.

### 5-3-2 Ought-to L2/FL Self related Beliefs

As mention in chapter 2 section (2-6), the ought-to L2/FL self is the L2/FL-specific aspect of one's ought-to self. This externalized aspect of the L2/FL self refers to the attributes that one believes one ought-to possess as a result of perceived duties, obligations, or responsibilities (Dörnyei, 2005). For instance, if a person wants to learn an L2/FL in order to live up to the expectation of his/her boss or teacher, the ought-to L2 self can act as the main motivator for L2 learning. In the aforementioned comparative study conducted by Taguchi et al. (2009) in Japan, China, and Iran, it was found that in all the three countries family influences and the prevention-focused aspects of instrumentality (e.g. learning the language to avoid failing an exam) impinged upon this variable, but its overall effect on learners' motivated behavior was considerably less than that of the ideal L2/FL self. In a study conducted in Hungary, Csize´r and Kormos (2009) found a positive relationship between parental encouragement and the ought-to L2 self. The ought-to L2/FL self is also believed to be a close match to the extrinsic constituents in Noels (2003) and Ushioda's (2001) taxonomies (see Dörnyei, 2005, 2009a).

In this regard, the qualitative analysis revealed that all participants were convinced of the critical role of English in the making of their future life and social place. They seemed to possess strong ought-to selves wrapped in their future responsibilities, fears of career, social status, personal image and expectations of significant others. Overall, both male and female interviewees displayed a general sense of urgency for learning English owing to the understanding of the negative consequences of not learning it properly. And when they were asked in particular how they feel about the necessity of learning English and how they describe the perception of their significant others toward the target language, they responded in different way according to the group that they belong to.

For example, the following statement from the Kurdish group shows us this prevailing mindset among them and the enormous power of English to affect their future in Iraqi society

and worldwide; 'I think English is the first and foremost thing to learn. And I believe that it is binding on everybody to learn English to find a good job in the current situation. This is what I believe' **(Interviewee 4)**. Another participant **(interviewee 6)** explained this point further and showed a similar sense of loss in the absence of English language skills while answering to an inquiry regarding the importance of English for his future career life; "If you've got some good ideas but you can't explain it, you are I think useless to everybody, especially if you are working in a company that mostly use English for communication".

Likewise, **participants (12)** said: "It is important to you to know English in which all the things are being provided to you and by which you are given the label of a good status. So you have to learn it especially if you want to have appropriate job". Similarly, **participant (14)** said: "if you have to be something, if you want to find work in a good place, if you have to gain some status, you have to learn English". For this participant, the necessity to learn English itself is so intense that the feelings of enjoyment or good learning conditions do not matter at all apparently "'I enjoy? I think everyone enjoys learning English, but the matter is not only about the enjoinment. It's about acquiring learning it because I am supposed to learn it for many reasons like social communication" **(Interviewee 7)**. Generally, these statements above provide a strong evidence of the prevention-orientation of the ought-to-self e.g. the fear of failure, thinking of the possible consequences, stopping bad things from happening.

When the participants from the Kurdish group who grew up Baghdad expressed such attitudes, it was based on expectations of significant others, fears of future career, self-image and broader social pressures. In this regard, two participants expressed that they would be considered as educated/learned by others, if they studied abroad and have the ability to speak English. For example, **Interviewee (3)** said; "A lot of information is formed in English language and if a person is capable to understand English when he/she gets education abroad, he/she will then get more respect from the eye of people". Similarly, **interviewee (10)** said "Sometime when you know the perspective of people about knowing English, then you know how valuable English is, and how much a person is respectful when he/she speaks English or studies abroad"

This view was strongly endorsed by the views of another participant as he believed that the people speaking English grab more public attention and their words are thought more valuable and serious compared to those speaking other languages, because, according to the interviewee, they think he or she is more educated and has a good job:

"There is a difference because when some people speak English and work in private sector, people take them as intellectuals and more serious compared to those that not have this kind of appropriateness". **(Interviewee 2)**

This broader social attitude drives young students to learn English to see themselves counted as educated and well-respected members of the Iraqi society. On the other hand, participants also feared that the lack of English language knowledge would affect their social image, personal growth and outlook and may lead to social neglect by others if they live in one of the English speaking countries. He believed that good communication skills, especially, in the English language are essential to present his point of view and image in the society. A strong presence of ought-to self-related beliefs echoed in the following words of a participant uttered while he was expressing his views regarding the disadvantages of not learning English:

"I think when you live in a native English country and you are not able to speak English the first disadvantage is that your personality doesn't groom. You are deteriorated in the class, in the society and you are not good enough to communicate and you are not quite expressive and the other things. If you are good in communicating, you are good in expressing yourself, and if you want to clarify your point, you have good solid points to prove that point. If you don't have that, then you will be neglected in the society". **(Interviewee 1)**

The statement reveals that English language skills are important traits of these students' perceived future personalities which they wish to see more successful and likeable in the broader social context. Another **participant (13)** reinforced this point in the following words:

"If you are living with the people of native English country and you are not being able to use English, you see an inferiority complex in your personality that they are speaking very fluently and you not able to converse even a single thing. There is a personality flaw if you can't speak English or can't speak any other language".

The statement reveals a strong fear that lack of English skills may develop an inferiority complex or flaw in his future personality. The above mentioned findings pointed to a number of social pressures and realities which affect or even control the making of these students' ought-to beliefs.

In addition, most of the participants of Arab group acknowledged that these social factors are mediated by another external factor of significant others - parents, family, friends, etc. This apparently paternalistic intervention by significant others was noticed more prominently among those participants who were more expressive about the presence of broader external

social factors as well. The following statement exemplifies the role of significant others in mediating social pressures and fears. A student (**Interviewee 9)** informed me what his father usually advises him regarding the learning of English:

"He says that if you want to be a successful person, you should know the English language. If you want to communicate with another people from English speaking country, you have to know English".

Similar response from **interviewee (11)**:

"Learning English become something required from society. I mean it is necessary for you to know English in order to build up your future. Most of the people even your family is looking to your ability in English. If you are good so you have better life and you can travel and communicate with people outside Iraq"

Another **interviewee (15)** said "always my family encourages me to be competent in English, and sometimes they force me to try very hard to learn this language, because they say one day may you be able to communicate with many other people that may have significant role to your future".

The latter statement seems to echo the impact of the former statement, which shows how the awareness of social needs and pressures is transferred by parents to the children. Similarly, when asked whether people/acquaintances/colleagues inspired him to learn English, an **interviewee (5)** said; 'I don't think that they inspire me but they make me realize that it is important for my future career'. The statement further elaborates the intensity of social pressure on this Iraqi student to learn English. In other words, his efforts to learn English are indeed directed towards seeking some kind of social validation.

Another participant **(interviewee 8)** when asked agreed to the point that his family members will be disappointed with him, if he fails to acquire enough English language skills, he said: "My family will be disappointed if I couldn't learn English well and suffer in my future career because of this".

On a detailed inquiry, it became evident that most of the people, who were mentioned by interviewees would be affectively concerned with their outcome of learning English and future success, they were educated and pursuing professional careers and had seen advantages/disadvantages of knowing/not knowing English in their practical lives. These people were also the force behind students' academic choices and future career planning which is not a surprising factor in the relational context of Iraqi society. Therefore, all students appeared to accept this guidance/interference willingly and acknowledged their elders' concerns positively.

Overall finding:

-Four participants from the Kurdish group showed instrumental orientation while one student showed integrative orientation.

-Two participants from the Kurdish group in Baghdad showed integrative orientation and three participants expressed instrumental orientation.

-Three participants from the Arabic Group showed integrative orientation while only two participants had instrumental orientation toward English and its speakers.

The factors of confidence, self-respect, outlook of life and mode of communication in the statements above may be self-motivated and driven internally but are governed by social and external elements. Even if we remove the motive of future career, intercultural communication or even studying abroad aspirations of participants, their relation to English is still strong and full of internal and external references. In a realistic situation, the knowledge of English is not only essential to realize their dreams but also to reduce their fears of failure in personal and professional life. Therefore, the path from ought-to L2 self toward integrative and instrumental orientations implies that learners' early experience of sharing the information about learning English with their family, peers.. etc. has contributed to lead to create such integrative and instrumentality perceptions among them.

### 5-3-3 Cultural interest

Culture is an important component in the foreign language motivation. Some scholars believe that culture is the fifth language skill along with the four traditional skills (reading, writing, listening and speaking) of English (see, for example, Brown, 2000; Mitchell & Myles, 2004; Liddicoat, Papademetre, Scarino & Kohler, 2003). Traditionally, learning English requires learners to acquire some target language cultural knowledge (e.g. British culture and/or American culture) especially in the context of English as a foreign language. However, with the increasingly important status of English as an international language, the ownership of English has been extensively discussed. Scholars have argued that English is no longer in the custody of any particular country or community (Jenkins, 2003, 2011; McKay, 2002, 2003). Therefore, whether we should address culture as an element of motivational factor in the process of learning English or not has become a matter of debate. The current sub-section addresses comparing this issue among the three groups "Kurd, Kurd who grew up in Baghdad and Arab", in line with their perception toward the value of culture in the process of foreign language motivation.

The interviews with the 15 selected learners were intended to explore the concept of culture in more depth, in particular how they felt about the importance of culture in learning English, and whether they wanted to know more about people in English speaking countries in terms of their beliefs and cultural background. To begin with, the participants from Kurdish group indicate that isolation from other nations for any reason is not a viable option for any country in the contemporary globalized world as it can seriously hamper the progress of a country. And besides the portrayal of a healthy image of their country to the world, the students also feel the need to have a positive intercultural dialogue and sharing among nations in the contemporary globalized world. Therefore, they suggest that Iraqi should learn English as it would help them to understand important world affairs and build crucial intercultural relations with other societies of the world:

"The actual thing is here that this tells us where we are; where we lie in the whole world. This English builds the connection between other societies and us. If we stick just to our culture and say that we cannot turn to English or we will not turn to English, in that case we will just increase the differences or distances between the other nations and us. There is a positive point of English that we can have closer connection with foreign nations and foreign developments". **(Interviewee 7)**

Some students even expressed the view that English can be used for intercultural communications, they tried to reconnect it with their future career aims as well. And they found that doing some activities in a daily life may help to get more information about the culture of native speakers (e.g. TV, Magazine Movies…etc.). Like what **interviewee (4)** said:

"If I started to work in a foreign company, probably, I need to learn the way of communicating with the employees, because I know there are differences between their and our culture. And learning English is depending on how much one can be familiar with its culture. In this regard, reading magazine and newspaper in English or watching English movies may contribute to be more competent in culture and skilful in English".

Similarly, **interviewee (6)** "There are many companies from the western countries investing in Kurdistan, and they provide many opportunities for the students like us to work there after graduation. But what it is necessary in this case is that they need to be capable of using English. And in my opinion to build up a good relationship with them besides learning English it is very important to know more about their culture and the way we should communicate with them".

More responses on the idea of intercultural communication for providing a job opportunity showed up among the students. And they seemed very motivated to interact with native speakers in order to learn their culture for being more competent in English:

"Honestly, I like learning the English language and the culture of its speakers as it is one of the necessities, because, in my opinion, the primary benefits of learning English are that it is often considered the language of communication and making business. Therefore, speaking English and understanding its culture can provide more job opportunities". **(Interviewee 12)**

"I am very interested in knowing more about the culture of native English speakers because it will help me to speak English fluently, and provide me with a job opportunity in one of those companies where English language is required". **(Interviewee 14)**

To sum up, the above-mentioned statements seem to reveal that students have motivation to learn more about the western culture especially the culture of native English speakers. And they are fully aware of the fact that access to their future careers or even building a real communication with native speakers are also dependent on their familiarity with culture. Moreover, their ideas toward learning culture have divided them into two categories. The first category is related to the utilitarian purpose of making communication with foreign employees, students "4, 6, 12 and 14". The second one is related to integrating with native English society, student "7". It seems from the statements above that all participants have the same perspective in terms of the value of culture in the process of learning English in Iraq.

Regarding the Kurdish group in Baghdad, all participants seemed to have the same significant perception as the Kurdish group in Kurdistan has, toward the role of culture in enhancing the learning of English. To begin with, the students indicated that being competent in the culture of native English speakers provides sufficiency in knowledge to learn English fluently within or even beyond the country. For example, **interviewee (1)** said: "I believe that the best way for gaining English skills is direct communication with its native speakers". In a similar vein **interviewee (13)** said: "Culture has an important role in the process of learning English language, for example, when my family and I moved to Baghdad for living there I've learned Arabic language in a short period of time, because the environment was very helpful in this regard, so if I lived within English community speakers, I would be able to learn their language easily".

Although the above participants seemed to prefer intercultural communication for integration with native speakers, the other three participants seemed very interested to learn English to have a better future life. Because mostly their ideas are connected to the vision of instrumental orientation by providing reasons for learning English such as "getting higher

education", "gaining better future career" or "gaining professional knowledge". For example **interviewee (2)** said:

"I would like to know more about the culture of native speakers, and travel to English speaking countries in order to get a higher degree in education or having some courses relevant to my field of study "computer". For example after a friend of mine traveled to Canada for getting special training course in computer program, beside the information that he has got, his competence in English has been increased".

Another response:

"Yes, culture has a role in increasing the learner's competence in English, but I don't like English songs because usually I listen to the Kurdish and Arabic songs, nevertheless I want to learn English language. And I would like very much to travel to English native countries for achieving academic degree" **(Interviewee 3)**.

In a similar vein, **interviewee (10)** expressed the following things while talking about the benefits of intercultural communication for learning English perfectly in the workplace:

"Culture is an important factor for learning English because the talent of communication is helpful for developing English skills…..before I start my education in university, I worked for two years with native speakers in a cement factory. From that time I realized that a real communication is the best way for learning a foreign language especially English. As for my opinion toward knowing more about the culture of native speakers, yes I would like to know more, and also I would like to travel abroad especially to the one of western countries that English is used as the first language, for the academic reason".

In summary, it seems these students are very open toward learning a foreign culture, especially the one of the western English culture. And they believe that being competent in culture may improve communication. In this regard, three interviewees' perceptions have been categorized as achieving a higher academic degree or professional knowledge abroad, and gaining a better future career, i.e. "instrumental orientation". And two of them held "integration orientation" for learning English. Finally, the result showed that the notions of intercultural communication and associated competences are of increasing importance, not only as outcomes of learning a foreign language, but also as fundamental targets of creating a special motivational orientation.

Concerning the perception of the Arab group, it seemed that the majority of them believed that without having competence in the culture, it is not possible to be skillful in a foreign language especially English. Presumably, these students are impressed with and ambitious about communicating with other people in English countries through knowing

more about their culture. For instance **interviewee (5)** was enthusiastic toward knowing the culture of native speakers for the purpose of getting a job or more education:

"Yes, culture is an important factor to learn English, and I believe that doing some activities like listening to the English songs and watching movies with Arabic subtitle make learning English more effective to improve. And I would like to know more about the culture of native speakers because that makes me feel more confidence to educate myself more or even to find a better job for a better life".

**Interviewee (8)** also had the same idea but with limited access:

"I think learning any language requiring you to be familiar with its culture for many reasons. For instance how the people of that language use their way of communication, and how they express their ideas in some situations that might be difficult to understand for other people. Regardless of the necessity of knowing culture for learning English, we have to be aware not to involve deeply into this process of acquiring it because it may cause loosing identity or own culture, but mostly I want to know more about the other culture for better future career or academic reasons".

Although this participant positively shows his perception toward the culture of native speakers he seems to compare the values, beliefs, and characteristics of his own culture with the values of the new community's culture. Most likely, this is related to the power of national culture among the Iraqi society.

On the other hand, some students seem very interested in knowing more about the native English culture for the purpose of social integration. And it is most likely that integrative orientation was particularly evident in their English learning strategies such as "learning from native speakers´ culture", "watching TV", "reading advertisements and newspapers" or "listening to the radio". These responses indicated in the following quotes shed light on the situation that participants do not want to be isolated from the target culture if they start to learn English:

"I don't think that culture is not related to the language learning. Because if I want to learn a particularly language, I will probably need to be familiar with its cultural way for using it, and I'm usually listening to the English songs in radio, watching movies and sometimes browsing internet for finding an article in English. As for living in English speaking countries and knowing more about their culture, actually I'm very excited to have this kind of experience because it will help me to get more friends and also more knowledge in new culture". **(Interviewee 9)**

"I would very much like to learn English, because, if I can say that, it is a global language, and because it has a large number of speakers who use it as a first and foreign language. Sometimes when I'm watching movies in English I try to not focus on subtitles in order to know how the English speaker using the expression, pronouncing the word and to understand how they behaving and using their culture for communication. And in my opinion if anyone who wants to learn English perfectly, is better to him/her to travel abroad especially to the countries of English speakers. Because in this way he/she will get direct contact with native speaker and can then learn more about the culture". **(Interviewee 11)**

"Yes, culture plays a great role in learning English, and I think media sources are also very important to provide sufficient knowledge of culture like "movies, newspapers, internet, etc.. also in Iraq most of scientific books are in English. So being competent in English and its culture providing you a way for expanding the relationship with the native speakers, but without losing your identity and own cultural way of life". **(Interviewee 15)**

To sum up, the Arab group seems very interested in knowing more about culture, and they have expressed very carefully the idea of integration with other cultures and see it as a main part in the process of learning English. In this regard, two out of the five students appeared to have instrumental ideas, and three students were likely have an integration aim. Therefore, the majority of these students have an integrative desire for knowing culture. And we can imagine that culture for them is considered as a way for making communication with other people and it could be more effective and realistic if they meet the boundaries of their culture.

Overall findings:

-The majority of Kurdish students "4, 6, 12 and 14" appear to have instrumental aims for learning English culture. And one student "7" seems to have an integrative purpose.

-Instrumental aim is also expressed by the majority of Kurdish student in Baghdad "2, 3, 10", while social integration is the main goal for two students "1 and 13".

-As for the Arab group, the majority seem to have integrative idea in learning culture, student "9, 11 and 15), whereas two student "5 and 8" express an instrumental purpose in learning culture.

In short, I find that these students fully understand the importance of positive interaction between Iraqi and other societies of the world as it would help Iraqi people not only to share their own socio-cultural values but also to learn from those of others. They also consider English a key to create this kind of intercultural communication because it is a dominant

international language these days. These statements above also clearly indicate that learning more about the culture of people of the other countries may improve the motivation of Iraqi students to learn English. However, the interviewees, in general, seem to show a willingness to adjust to, and not adopt, the culture of English speaking countries, as they are equally concerned about their own cultural identity. The statements support the need of flexibility of views in order to understand the people of other cultures, and respect for cultural diversity without any serious desire to merge into other cultures or compromise their identity.

### 5-3-4 Attitude toward L2/FL community

Given the difference of forms of motivation amongst the participants, it is interesting to look at their attitudes toward English speakers and their willingness to communicate in English. In general, the majority of participants when asked about their feeling and thinking toward English and its speakers, they showed a liking and openness to the L2/FL community and its language. Nine out of fifteen participants from all groups seem to show their favorability and positive attitude toward the English language and its speakers and talked about this as an advantage for themselves. In contrast, six participants positively showed their attitude toward the L2/FL community and its language connected to building a social communication relationship. The following are the details of this comparison.

The quotes from the Kurdish students in Kurdistan showed that all the interviewees spontaneously expressed a strong liking and positive attitude for the English language as well as its speakers for various reasons.

Three out five participants expressed genuine liking for the language based on their experience with speakers of English. For example: "'I think native speakers are a good people especially when you work with them' **(student 4)**, "I like people from English countries….they are very helpful when you get to contact with them at the work place". Two participants presented mixed or multiple reasons for liking the L2/FL community or learning English which sometimes also reflected their ambivalent attitude towards this language and its speakers, but mostly we can say they were very close to have an instrumental orientation. For example, an **interviewee (12)** stated different reasons for liking English and its speakers on a detailed inquiry. First, he said; 'just because I wanted to go abroad, and get direct contact with native speakers. I just I want to pursue English because I like it'. In response, when I asked whether he really liked English, he replied; 'Yes, I have to because for my future job or I don't know maybe for studying more'. Here, we can see that the former

statement reflects what appears to be a genuine liking and feelings for English language and its speakers, which motivated the participant to learn it. In comparison, the latter statement shows that some career or academic consideration is the motive behind his liking for English. With the same regard **student (12)** stated that "I don't know, some time I feel I can't learn English because it is very difficult to learn". But when he continued with his statement, he said "….but I like it and I like its speaker as well because may you can learn a lot when you work with them". In the former statement he showed anxiety in learning English, and he was not sure if he can learn English and that because, as he described, it is a very difficult language. In contrast, the second statement he positively showed his attitude toward English language and its speakers. Therefore, from the data it is possible to ascertain that these students showed their attitude positively with respect to utilitarian purposes.

Moreover, **student (7)** also showed positive attitudes towards speakers of English and in some cases was quite emphatic or provided relatively elaborate statements about his integrative motivation. For example he said: 'Most of the people are friendly and I feel comfortable to talk with them.' Also, he believed that being a competent speaker will help him communicate and socialize with native speakers: 'I will be engaged with the society'.

It seems that these participants held moderately or strongly positive attitudes towards English, and the community of its speakers. And generally they articulated that there is no barriers for them to communicate of even integrate with L2/FL communities because they already like the English language and its speakers. The following is the quotes of the interviewees.

The group of Kurdish students from Baghdad, mostly, showed a positive attitude toward the L2/FL community, and they demonstrated that they like English and its speakers. In fact, it appeared that their strong liking and respect for the people and culture of English speaking countries was part of their attitude towards the world outside Iraq in general and the western countries in particular. In addition, it reveals their international posture as they also see English as a powerful international language and a passport to get access to the world at large outside Iraq. I observed that while answering inquiries not specific to English speaking communities or while talking about the international uses of English, the participants seemed to see a relationship of English with the international community, which lies outside Iraq. In this regard, the participants used the terms, e.g. foreign, abroad, international, etc. while explaining their plans to go outside Iraq in the future especially for academic purposes as **interviewee (2)** said the following words while highlighting the importance of English for his future: "If we go to foreign countries or abroad then it matters a lot. If you are not able to

communicate, it will create difficulties for you especially if you are student". Other interviewees told me what would happen, if they fail to get command over the English language:

"If I couldn't learn this language, probably, I can't move internationally or even I can't study abroad. Because it is an international language, we must learn this language". **(Interviewee 3)**

"Moving around the world you need to be competent in English, because English is an international language, and it is used in many foreign countries, so if you are not able to use it, you can't follow your dream to be a successful academic person". **(Interviewee 10)**

These statements reveal that for these participants English belongs to an international community they wish to explore for academic purposes in future. Even those students who were asked to specify the countries they would like to travel to in future, they referred to a broader international community and not only English speaking countries. For example, **interviewee (13)** stated; "I am a more or less extrovert person. I like to explore the foreign culture myself. So, exploring the culture is also one of my focuses of going abroad'. On my inquiry, he told me that he is interested in the culture of European countries. I further asked if he is interested in the culture of any particular English country and he replied; 'Particular country, no, overall culture. For example, I am particularly interested in US, Canada, UK and for some extent India'. We can see that among the countries where English is a native language of the majority of people he named India as a country that might be is useful to get cultural familiarity with. The further statement also, **interviewee (1)** said; "If I want to go abroad, I would say UK, Canada, US, Netherlands and Spain because I like to learn their communication way".

In this sense, the participants' views regarding the attitude toward L2/FL community divide them into two groups. The first category seems more linked to the aspect of instrumental attitudinal orientation, interviewee 1, 2, 3, because mostly the statements refer to achieving academic purposes. The second category is most likely to identify with the integrative attitudinal orientation because the participants 1 and 13 seem socially to like to communicate with the other culture.

Regarding the Arab group, three participants state that English would help them to interact with the people of the international community. **Interviewee (9)** said; 'It is a good language because most of the books are written in English, people converse in English, and it should be carried on as an international language'. **Interviewee (11)** also stresses that English

is a key to international communication on an individual basis and even recommends a minimum level of English knowledge for this purpose. He said:

"English is probably the only medium with which you can interact because you do not have, if it comes to the local level, the individuality, you do not have translators or the team of translators, you need to have the knowledge of English… English is very important if you want to interact with the rest of the world, not only English speaking countries but rest of the world because they themselves, rest of the world, know how English is important to communicate with [the] other rest of the world".

Also the **interviewee (15)** explains in detail how English is important to build communication among the people of various nations. And he further adds that English is very useful in making international friends, especially through social networking opportunities available on the internet:

"It helps me making more friends in the cyber world, off course. In Iraq, you don't need English as such to make more friends but in the cyber world, social networking, you need English if you want to make friends out of Iraq in England, Canada, Australia. Without being competent in English you can speak with them and they also cannot speak in your language. If you don't know English then I don't think you can make friends outside Iraq".

Another **participant (5)** shares views while explaining the benefits of English in his eyes:

"I like English and I do like its speakers, it makes me feel happy when I find myself studying abroad and have many friends there. I don't know how to explain it because within English you will be better".

The same idea with another **interviewee (8)**:

"The life is changed, and we have to be ready for unexpected events that might occur in our life like studying abroad. In this regard knowing English will make your life easygoing".

From above statements the attitude of students from the Arab area toward English and the community of its speakers are most likely positive. And they seemed very open when they explain this attitude with the reason of achieving their future goal and gaining a better life. Three participants (9, 11 and 15) show the attitudinal orientation to make communication and integration with other culture. And two participants (5 and 8) view the attitudinal orientation for studying abroad, which is most likely related to an instrumental vision.

Overall findings:

-Four participants from the Kurdish group show instrumental attitudinal orientation while one student shows integrative attitudinal orientation.

-Two participants from the Kurdish group in Baghdad show integrative attitudinal orientation and three participants express instrumental attitudinal orientation.

-Three participants from the Arabic group show integrative attitudinal orientation while only two participants have instrumental attitudinal orientation toward English and its speakers.

It seems, generally, all participants have positive attitude toward English and the community of its speakers. And their attitudinal orientations clearly determine their purpose behind liking English. Through presenting the students' statements I realize that there was strong desire taking place among all the interviewees, and they clearly display their inspiration toward this language as an international language that cannot be ignored within social interrelationships around the world. It means that the English language is now considered as a bridge between different kinds of culture. Thus, all the statements above appear comprehensive and explanatory in the context of participants' international posture and a critical role of English in this regard.

## 5-4 Conclusion

This chapter presented important findings of the qualitative data in two major sections. The first section underlined interviewees' experiences of learning English in the Iraqi context, where most of them appear satisfied and pleased with their learning experiences and show overall positive attitudes to learning English. And many students claim that they felt tremendously proud of themselves when they started to learn the English language. They perceive learning the English language as a contribution to their own cognitive, social and emotional development (i.e., recognizing and developing knowledge, satisfaction in fulfilling their needs and interests, and spreading social contacts).

The second section addressed students' perception and orientation toward learning English. This section consists of four major categories "Ideal L2/FL Self, Cultural interest, Attitude toward L2/FL community and Ought-to L2/FL Self" drawing on Dörnyei's (2005) L2 motivational self-system, the socio-educational model proposed by Gardner (1985a) and the framework of proposed model (see chapter 2). Each of these categories plays a role in determining the students' orientation toward learning English. The first category, ideal L2/FL self, presents a detailed portrayal of participants' ideal L2/FL selves emerging from their interviews. The participants from all groups appear to possess strong and clear ideal L2/FL selves, which also seem realistic and practical, keeping in mind their current educational choices and status. In the second category, the participants also show strong and multi-faceted Ought-to L2/FL selves. They mention various social responsibilities, needs and expectations of significant others that urge them to learn English. Also in the third category, cultural interest, the findings revealed that all interviewees emphasize the important place and role of the culture in the process of learning English, despite the fact that some students, (especially the females), were not convinced totally of the idea of complete integration with the native English culture. They underline that the process of integration with the new culture does not necessarily mean losing her/his own cultural identity. Finally, in the last category, the students held a strong positive attitude toward the L2/FL community and English language. It seemed that all interviewees do like to study English because they have had a feeling of success in their learning experience. At the same time, many of them were interested in speaking with people overseas and they do not have any hostile feelings against English or English speaking countries.

Consequently, the interest in learning English was not a point of disagreement in the interview study. All the participants show interest in learning English. The differences were

in the reasons they stated for learning English. In this study, the students from both Kurdish groups mostly display instrumental motivation, whereas an integrative motivation was most evident in the talk of the students in Arabic group. It might be the reason for emerging the scale (integrative motivation) frequently among the students in Arabic group is related to the role of both concepts, ethnic identity and culture, that made them display integratively their motivation. This is what I will discuss it in later chapter in order to clarify the role of both concepts in the process of learning foreign language motivation in the Iraqi context.

# Chapter 6: Discussion

## 6-1 Introduction

In this chapter the findings of the qualitative and quantitative analyses are being discussed following the research questions proposed in Chapter 3 (section 3-4). Three questions were introduced to guide this study. The first research question was related to examining whether some demographic factors, namely, gender, grade and field of study play a role for the students´ foreign language motivation. The second research question concerned differences between the two student samples (the Kurdish and the Arabic) in terms of their motivational orientations, adopting the idea of integrative and instrumental motivation (Gardner, 2001c). The final research question was associated to exploring to what extent ethnic identity and culture influenced the students´ perception toward learning a foreign language. The research in the field of foreign language learning encompasses a sizeable literature on the role of ethnic identity and culture in forming the type of motivational orientation. However, only a limited number of these studies have focused on the role of the local contexts in a non-English dominant setting like Iraq on students´ choice for learning English.

To begin with, this chapter consists of two main parts. The first part is the general overview of both the qualitative and quantitative findings. This part focuses on all the aspects that appeared as major findings in chapter 4 and 5. The second main part comprises the answers for the research questions, and generally discusses the differences that emerged between the two samples, Kurds and Arabs, in the light of their motivation to learn English. In this regard, three sections appear to be addressed. In the first section I discuss some important findings and distinctive motivational features of the participants based on their background information of gender, field of study and the year of undergraduate study. The result of this section will provide insight into understanding how the students' demographic information has a role in the process of learning a foreign language in Iraq. The second section addresses the pattern of motivational orientation, instrumental and integrative, for learning English. Here I mainly analyze the contextual factors that might facilitate or constrain the students' views to select their aims for learning English in Iraq. Finally, the last section interprets the correlation between the dependent variables "ethnic identity culture" and independent variable "motivation" in terms of learning English in the Iraqi context.

The research methodology for this investigation included a survey based on a self-report questionnaires and interviews. The data analyzed in chapter 4 and 5 derived from the survey and the semi-structured interviews I conducted with the participants. This chapter reflects on the key findings presented in the analysis with regard to the overarching research focus of the study. The results are also discussed relative to previous research studies.

## 6-2 An Overview of the Findings

This study examined the motivation of Iraqi students from both ethnicities (Kurdish and Arabic) to learn English as a foreign language. The investigation involved probing the participants to reflect on their perception and how it was influenced by their accumulated previous experience with learning English and salient features of their local context. The general picture in this research is related to drawing out the salient facets of students' background and the ways these aspects interacted with local context in the students' learning environment to produce particular motivational orientation, "instrumental or integrative".

To begin with, analysis of data extracted through both qualitative and quantitative methods showed that the sample groups from both ethnicities have a high motivation to learn English. However, the results from the quantitative method indicated slight differences between the two ethnicities according to demographic factors and the type of motivational orientation. Accordingly, the first demographic difference was between students' fields of study, humanities and pure science, in term of their level of motivation. The average motivation score among Arabic students in AL-Mustansiriya Uni appeared to be higher than the average motivation score of Kurdish student in Sulaymaniyah from non-similar field of study. So, the Arabic students are more motivated to learn English if we compare their field of study with non-similar fields of study of Kurdish students. Another difference is related to the students' year of study. The quantitative results showed that the first year Kurdish students in Sulaymaniyah Uni seemed to be more motivated compared to the first year Arabic student in AL-Mustansiriya Uni. In contrast, the fourth year Arabic students in AL-Mustansiriya Uni appeared to be more motivated than the fourth year Kurdish students in Sulaymaniyah Uni. It seems that the older fourth grade students in the Arabic group are more motivated compared to the older Kurdish students in fourth grade. This means that the factor of age is likely to be more affective among the Arabic older students compared to the Kurdish older students. Regarding the gender difference, the results showed no difference between the two universities. Motivational orientations, "instrumental and integrative", turned out to

apply to both ethnicities. However, the quantitative data results also showed that the Arabic students at AL-Mustansiriya Uni are more likely to be integratively motivated to learn English, whereas, Kurdish students in Sulaymaniyah Uni seem to be more instrumentally motivated to learn English. And these findings are also supported by the qualitative data analysis.

Regarding the role of ethnic identity and culture for foreign language motivation among students, the results from both quantitative and qualitative analyses indicate that there is a strong correlation between the dependent variables "ethnic identity and culture" and the independent variable "motivation" in term of learning English in Iraq. Accordingly, the quantitative data analysis showed that the orientation towards integration among the Arab students in AL-Mustansiriya Uni is stronger than the sense of integration orientation of the Kurdish students in Sulaymaniyah Uni. In contrast the instrumentality orientation among the Kurdish student in Sulaymaniyah Uni is more powerful than the instrumentality orientation of the students in AL-Mustansiriya Uni. This means that the role of the ethnic and cultural background of the Arabic group seems to be weak compared to the Kurdish group. Because the Arabic group generally sees learning the English language as a way of finding a new safety life, and in this case the role of their ethnic and cultural background is not validated effectively to change their perspective toward staying in their group (see Tajfel 1978, for a related discussion). This finding is also supported by the results of qualitative data analysis in the previous chapter, which showed that the majority of Arabic students are integratively oriented to learn English. On the other hand, the Kurdish students from both Kurdish groups, the one who grew up in Baghdad and the one who have been raised in Kurdistan, are instrumentally oriented to learn English.

## 6-3 Discussing the findings through answering the research questions:

### 6-3-1 Discussion of Research Question 1

What are the differences among university students with Kurdish and Arabic backgrounds regarding their level of motivation to learn English according to the following variables: field of study, year of study and gender?

This question generally investigates the correlation between some demographic factors "field of study, year of study and gender" and motivation to learn English in Iraq. These demographic factors are the comparative aspects between the two ethnicities, Kurd and Arab, in Iraqi context in order to provide the answering for the first research question. In the following sections each of these factors will be discussed separately to shed some light on their effective role in foreign language learning motivation in Iraq.

#### 6-3-1-1 Motivation and Field of Study

The comparison results from the quantitative data analysis in chapter 4 (section 4-3-2-1) have indicated no differences in the level of motivation between the Kurdish students in Sulaymaniyah Uni and the Arabic students in AL-Mustansiriya Uni from the similar field of study. This means that the students in the same field departments in both universities seem to have an identical level of motivation to learn English in Iraq. However, the results of post-hoc multiple comparisons using Tukey HSD test showed that there are statistically significant differences among all participants of some departments in the level of motivation, particularly between (computer and physics) in the pure-science field, (law and history) in the humanity field.

On the other hand, the quantitative results have revealed slight differences in the levels of motivation between the two ethnicities (Kurdish and Arabic) students from not matching fields of study. Accordingly, the Kurdish students from the humanity field of study are more likely to have a lower motivation to learn English compared to the Arabic students from the pure-science field of study. With the similar result, the Kurdish students from pure-science field of study also have a lower level of motivation compared to the level of motivation among the Arabic students in the humanity field of study. The major variance among these fields appeared between (chemistry, physic and Low) department from both universities. This seems to justify the overall impression that generally Arabic students have a higher level of

motivation to learn the English language compared to the Kurdish students from non-similar fields of study. This finding seems to confirm that the field of study is somehow involved in the foreign language motivation particularly in the context of Iraqi higher education. These findings somewhat contradict the study of Shaaban and Ghaith (2000) which indicated that the university major do not have any significant effect on English language learning motivation of Lebanese undergraduates. In contrast, a motivation study conducted by Tong and Shi (2012) reported positive motivation toward English language learning of undergraduate science majors in southeast China. The researchers explained that a science major was considered by the Chinese Ministry of Education as one of the most important disciplines to prioritize Chinese-English bilingual education. It could be this educational policy in China that positively influenced the learners' motivations. The difference found in the current quantitative data is not supported by the qualitative data collection. More research needs to be carried out in this respect to further understand the correlation between the field of study and motivation in learning a foreign language in the multiple ethnic contexts like Iraqi setting.

### 6-3-1-2 Motivation and Year of Study

The investigation of participants' FL motivation in relation to their year of study has revealed some important motivational differences among Kurdish students at Sulaymaniyah Uni and Arabic students at AL-Mustansiriya Uni, which are explained here. Arabic final year undergraduate participants seem to be more motivated to learn English compared to the Kurdish final year students. In contrast, the first stage undergraduate Kurdish students are more likely to have a higher motivation than the Arabic first stage students to learn English. These findings suggest that, age differences among the first year and final year of students' grade of study have significant correlation with motivation to learn English and the context of the learning environment. These results are similar to previous studies. For example, Tragant (2006) investigated the relationship between motivation and the age of language learning. Seven hundred and fifty nine learners of English in Barcelona participated in this study. When examining the relationship between motivation toward language learning and age, the results show that older students reported being more motivated to learn the L2 language than younger ones.

This apparent contradiction between the stages of the two sample research (Kurd and Arab) might be related to the fact that the contribution of attitudes to learning English to the

learning efforts of Kurdish first year students is the highest whereas its contribution to the efforts of Arabic first year students is the lowest. In contrast, the contribution of Attitudes to Learning English to the learning efforts of Kurdish final/fourth year students is lowest while among the Arabic final/fourth year students is the highest. These findings endorse the much earlier research of Gardner and Smythe (1975), which revealed that there is a strong correlation between attitudes towards language learning and the learners´ age. They are reflected also in studies from abroad (Zammit, 1993; Ozek, 2000), which show a decrease in motivation over the first three years of learning a foreign language.

It is evident from the results that the new positive learning atmosphere in relation with Sulaymaniyah UN increased the Kurdish first year students' eagerness and motivation to learn EL. It is more likely that nowadays the new Kurdish students want to learn English not because they wish to become bilinguals or have a love of the language, but rather because they want to have access to such things as scientific and technological information, global economics, and higher education. In fact, knowing English makes such access possible. As for Arabic final year students, it is very noteworthy that even though these students have lived some period of time under the invasion by some English native countries like US, UK, Australia…etc. after 2003, their perceived hostile foreign policy does not seem to have affected their focal desire to learn English because they knew that English is an international language and is not associated exclusively with Britain or America. These findings from the quantitative data results are not supported by the qualitative results.

### 6-3-1-3 Motivation and Gender differences

The quantitative results in chapter 4 (section 4-3-2-2) indicated no differences between the two ethnic groups of students (Kurd and Arab) in male-female FL motivation mean scores. However, some remarkable differences appeared between the two universities. The females' student scored significantly more than male at Sulaymaniyah Uni. In contrast at AL-Mustansiriya Uni the males' students scored significantly more than female at the level of motivation. The Kurdish female participants' more positive attitudes to learning English is in line with some previous studies on this subject (reported in Mori and Gobel, 2006, p. 198) and was an expected result in the Kurdistan region context where females present the more traditional side of society and may be assumed to adhere to the traditional concepts of special respect for teachers and learning situations more than males. In addition, the traditional association of female with the subjects related to arts and languages (see Mori and Gobel,

2006, p.198, Wigfield and Eccles, 1992), especially in a developing region like Kurdistan, may be a contributory factor. It has also been argued in other contexts that female show more 'commitment' than male in language classrooms (Dörnyei et al., 2006, p.59).

Broadly speaking, Kurdish female participants' more positive learning experiences may also be explained in the light of the social, cultural, political and educational context in Kurdistan where the females are more self-confidence and have security among the society to develop their skills in English. Moreover, the Arabic males in Baghdad from all sections of society try to be skillful in English in order to gain a better future life. In this scenario, the Kurdish female may be assumed to have good experiences of learning English previously because of their relatively better social, cultural, political and educational background. Probably, these factors (social, cultural, political, educational and positive learning experiences) may also explain Arabic female participants' lower mean score on the motivational scale than Kurdish male. The findings of qualitative data and my observations during interviews reinforce this explanation as, I found, most of the Kurdish female were more confident and apparently less anxious while speaking as compared to most of the Arabic female.

I have attempted to explain above some important motivational differences between males and females in this study. However, the overall pattern of results revealed that all males and females students in both universities, despite slight important variations in motivational tendencies, were highly motivated to learn English. Therefore, one gender may not be said to have a clear preponderance over the other in relation to its overall FL motivation in this study. In this way, the study did not support the traditional idea that modern/foreign languages (including English) are female/feminine subjects (Clark, 1995, Ryan, 2009) and this situation is quite similar to the one that emerged in Dörnyei and Clément's (2001, p.423) nationwide survey in which participants' language attitudes and motivation for English were found 'largely gender-neutral'.

## 6-3-2 Discussion of Research Question 2

What are the differences among university students with Kurdish and Arabic background regarding the types of instrumental and integrative motivation?

### 6-3-2-1 Students' perception and their motivational orientations

Research Question 2 concerns the significant differences between the two samples (Kurdish students at Sulaymaniyah Uni and Arabic student at AL-Mustansiriya Uni) regarding their motivational orientation (integrative and instrumental) toward learning English in Iraq. According to the quantitative data analysis in chapter 4 (section 4-4), the t-test results show no significant differences on instrumental motivation between the Kurdish and Arab students. Both groups express instrumental orientation toward learning English. However, the t-test results also indicate significant differences between the two groups "Kurd and Arab" in terms of integrative orientation. According to the data analysis the Arabic students are more integratively motivated compared to the Kurdish students. These findings are also supported by the qualitative results, which indicate that integration with native English speakers is seen as more favorable among the Arabic students compared to both Kurdish groups (who grew up in Sulaymaniyah and Baghdad), whereas both Kurdish groups are more instrumentally oriented to learn English.

With respect to instrumental motivation, it seems that Iraqi students from both groups (Kurd and Arab) like many other learners of English become interested in learning the language as a consequence of rewards associated with mastering what has become the global lingua franca. More than two decades ago, Strevens (1992) described English as a "window on the world of science and technology" (p.300). He listed a number of activities, movements and academic subjects carried out in English such as the international agreement to adopt English for air-traffic control; the dominance of the language in international media, radio, and television; and its use for space science and computing technology. These understandings of the global place of English have only been strengthened in the intervening period.

At the turn of the century, Warschauer (2000) claimed that trends within economy, employment, and technology will change the way English is used. More non-native speakers will need to use English on a regular basis for presenting complex ideas, collaborating and negotiating internationally, locating and interpreting rapidly changing information. Many learners of English will need skills which are necessary for making on-line navigation and

research, and use of software. Warschauer (2000) states that as a result of changes in globalization, employment, and technology, L2/FL speakers of English will not deal with the English language as an object of foreign study but rather as an additional language of their own to have an influence on and change the world. He argues that English is a tool of both global networks and local identities. It connects people around the world and provides a means to more development and to give meaning to those connections.

Given the rhetoric around globalization and changing the human life style, the participants' motivation for learning English is of interest. In general terms, it was found that all the students appear to show instrumental motivation. The students perceive English as an essential means for them to get an ideal job, to further their studies, to make them more knowledgeable, or to facilitate travels overseas. All the students in my survey have similar positive views on these items. These findings are consistent with Kyriacou & Zhu's (2008) study which found that the Chinese high school students participating in their study were dominated by extrinsic reasons such as career aspects and ambitions about being more cultivated by learning English.

According to the proposed model in chapter 2 (section 2-6), Dörniey´s concept of "ought to L2/FL self" is considered as a main component of instrumental orientation to learn a foreign language. In this regard, it seems that findings of both quantitative and qualitative data reveal a strong presence of L2/FL motivational aspects related to ought-to L2 selves of the participants. Moreover, the qualitative data analysis reflects that ought-to L2 beliefs (e.g. personal fears, future obligations, expectations of significant others, social pressures and needs) may be a powerful motivational force for these learners particularly among both Kurdish groups. For them the dominant and primary objective in learning English is a utilitarian value which means to get a good job, to go abroad for higher studies and to complete graduation successfully. This also coincides with Gardner & Lambert's classic concept of *instrumental motivation* which means that you learn a language for immediate or practical goals such as getting a better job.The intensity and range of ought-to beliefs which emerges in the qualitative data is much greater than in the items included in the questionnaire related to the construct of Ought-to L2 self. Interview participants show an overwhelming sense of urgency and need to learn English in order to avoid any sense of failure and to fulfil future responsibilities.

There is enough evidence in the qualitative data to conclude that students are fully aware of the negative consequences that may accrue to them, if they fail to learn English. For some participants, the need to learn English is so intense that they would even overlook poor

learning conditions. There are also various personal fears (e.g. psychological states of inferiority complex, loss of self-respect, self-confidence, and personality image) and broader social pressures, compelling them to do what society approves of (e.g. search for social validation and public attention), not included in the questionnaire items. Based on the present study it seems relevant to propose that the scope of Ought-to L2/FL self scale is broadened in future motivational studies in the Iraqi context and perhaps in other societies sharing some of these collectivist social features. Such a reformulation of Ought-to L2/FL self may make it more suitable for various L2/FL contexts and reveal its improved contribution to L2/FL learners' motivated behavior. The need to reformulate Ought-to L2/FL self items also comes forward in other studies (Csizér and Lukács, 2010, Lamb, 2012).

Regarding integrative motivation, the results from both the qualitative and quantitative analysis show that the Arabic students are more integratively oriented to learn English than the Kurdish group. And it seems that the Arabic student covet integration into an international community mainly by having foreign contacts or following media in English, etc. As we know, Integrativeness has formed an important part of many studies on L2/FL motivation in various contexts including some recent ones (see Dörnyei et al., 2006; Ryan, 2008; Taguchi et al., 2009). Therefore, its high mean score among the Arabic students in the context of this study needs some elaboration. To begin with, the young Arabic participants of this study have shown a strong liking for English and a realization of its importance for the purpose of interacting with the international English speaking community, of which particular native English speaking countries are also a part. It may be seen as a general openness to English speaking communities all over the world. However, they are also found to be afraid of assimilating to another culture at the cost of their national or personal identity. These mixed feelings might have severely affected the internal consistency of the Integrativeness scale. Most of the participants show an ambivalent attitude in response to the inquiries about their feelings for the culture of English speaking countries. They show a strong liking for the English language and its native speakers but have reservations about some social aspects (e.g. social values and norms, cultural and religious issues, etc.) of the Anglophone countries. In addition, the absence of any explicit desire among interviewees in relation to integration or long term participation in Anglophone communities and culture suggests that Integrativeness - in its traditional sense - may not be a suitable construct to explain the English language motivation of these Arabic Iraqi students. In addition, the qualitative data also reveal that the Arabic participants (plus some of the Kurdish students who grew up in Baghdad and

Sulaymaniyah) refer to/address a broader English speaking international community while talking about the communicative uses of English outside Iraq.

Participants' reasons for liking English also generate mixed and ambivalent responses. They provide various - utilitarian, affective, personal, collective, domestic/national, international - and sometimes even conflicting reasons for liking English which show that multiple factors are affecting their L2/FL motivation. Some participants state emotional attachment with English while others identify with their local languages and explicitly say that the pragmatic value of English was the only/main reason for learning it. However, I found it quite interesting that most of the participants mention strong pragmatic as well as powerful emotional associations with the English language, which shows the complex nature of their L2/FL motivation. This is in line with Norton's (2000, p.11) proposition that a learner's investment ['socially and historically constructed relationship of learners to the target language, and their often ambivalent desire to learn and practice it' (p. 10)] in the target language may be complex, contradictory and in a state of flux. A recent study in a Pakistani context (Shahbaz and Liu, 2012) also presented a complex picture of L2/FL attitudes and motivation of the participants.

On the other hand, it seems that the element of ideal L2/FL self among the Arabic students is contributed to and set up their goal for learning English through interacting and communicating with English native speakers. The qualitative data show that the Arabic (plus some Kurdish students from both groups who were integratively motivated) idealized versions of self are quite clear and realistic keeping in mind their current educational status and future planning. These students are not only clear about their possible opportunities but also confident that they will achieve them. They show a detailed understanding of the means (e.g. L2/FL community, international communication, interpersonal relations, scholarships) and skills (e.g. English language communication skills) necessary to achieve their dreamed plan and progress in future. Apparently, they are also aware of the traits that can make their future personalities confident, socially amicable and professionally successful. That is why they are willing to make changes in their future behavior and adopt new ideas with an aim to reduce the discrepancy between their present and ideal selves. This leads me to argue that these participants are highly motivated to learn English since the construction of elaborated and plausible (likely) ideal selves is an important precondition to achieve their maximum motivational effectiveness (Dörnyei, 2009a; MacIntyre et al., 2009b).

### 6-3-2-2 Mutual Contribution of Ideal and Ought-to L2/FL selves

The details of the qualitative data also reveal that participants' ideal L2 selves are strongly supported by their ought-to selves. There are many instances where their desire to learn English for ideal visions of the future seem to be integrated with a need to find social status and validation, as well as a strong realization of social responsibilities, fears and the expectations of significant others. This is particularly evident among the two groups (Arabic group and Kurdish group who grew up in Baghdad) (see the qualitative result in chapter 5). The participants seem afraid of letting down their families, therefore, their future planning and ideal visions are greatly influenced by the expectations of their families and significant others. In addition, the image of a professionally successful and socially respectable person is their own ideal as well as a social necessity. These details reinforce the findings of the quantitative data in relation to the mutual contribution of ideal and ought-to L2 selves.

The significant mutual contribution of Ideal and Ought-to selves is a positive indicator, because previous studies have suggested that 'harmony between the ideal and ought selves' is an important condition for maximizing their 'motivational impact' and to induce people to make the desired efforts to achieve their goals (Dörnyei, 2009a, p. 18). The result is also in line with Oyserman et al.'s (2006) argument that the idealized and ought-to future selves are not necessarily in opposition to each other. They have different effects on students' learning behaviors and their combined effect can generate highly motivated behavior as compared to that produced by each of them separately. In addition, the interrelationship of ideal and ought-to selves also suggests that these Iraqi students have internalized the fears of any negative consequences resulting from the failure to learn English as well as the expectations of significant others. This internalization seems to have contributed to the making of their ideal L2 selves. This finding is similar to the one found in Iran (Papi, 2010) and leads us to believe that in societies where social pressures, family or significant others play a critical role in learners' academic choices and achievements, L2/FL learners 'may internalize the social standards and ideals endorsed by their society or significant others as their own ideal selves' (p.476).

### 6-3-2-3 The Motivational orientation Role of Socio-contextual Factors

Gardner's socio-educational model highlights the role of social milieu in language learning. According to Gardner, social milieu is measured by two indicators: importance of learning the language and its utility (Gardner, Lalonde, & Pierson, 1983). It is hypothesized

that individual differences in these beliefs reflect sub-cultural differences within a community. Empirical evidence from Gardner and his colleagues (e.g., Gardner, 1985a; Gardner, 1988b; Gardner et al., 1983) suggests that social milieu is associated with orientation, attitudes towards L2/FL communities, and motivation.

Gardner believes that the social milieu is significant because basic assumptions about language learning vary according to social context, and that these "cultural beliefs" interact with individual variables such as intelligence, language aptitude, motivation, and situational anxiety in ways that can help explain failure or success in second/foreign language acquisition. For example, individuals who live in a social milieu where everyone is bilingual are raised with the cultural expectation that they, like everyone else, will become bilingual. This cultural belief would, according to Gardner, reduce the potency of individual variables such as intelligence. It would also be likely to have a positive influence on the individual's motivation.

As mentioned before, it seems that both Kurdish groups (from Baghdad and Sulaymaniyah) have different perspective and orientation toward learning English compared to the Arabic group according to their local context of learning. In this sense, both quantitative and qualitative data have revealed that the Arabic students are integratively oriented to learn English, whereas the Kurdish groups are instrumentality oriented. This means that the role of a local cultural context among Arabic and Kurdish groups has a strong influence on participants' L2/FL motivational orientation, which may not be a surprising finding in an Iraqi context where parents and other family members provide constant advice to these young learners regarding their academic and future career choices because of socio-cultural and religious norms. Furthermore, due to the stability of the security situation that is taking place in the Kurdistan region in recent years, the socio-economic vitality of English has been increased among the Kurdish families. For this reason, this may be a natural choice for the parents and family members to advise/facilitate their children to learn English for their betterment. On the other hand, the integration orientation was also found to be inspired by the Arabic socio-cultural environments to determine the Arabic students' goal for learning English through integrating and communicating with native speakers. Thus, the milieu's significant others not only shape these Iraqi students' future selves but also affect their experiences of learning English. The milieu's strong relationship and contribution to the ideal selves of the participants indicates that these Iraqi learners might have internalized the influence of their family and significant others. However, I noticed that the milieu shows the strongest contribution to Ought-to L2 self which is similar to the findings of other studies

(e.g. Kormos et al., 2011, Csizér & Kormos, 2009, Taguchi, et al., 2009). It implies that the advice and encouragement of significant others create a sense of responsibility and awareness among participants regarding the future consequences of not learning English. Theoretically speaking, this strong relation of Milieu and Ought-to L2 self is quite possible because the latter is also 'entirely socially constructed' (Csizér and Kormos, 2009, p. 107) and mediated by significant others (Higgins, 1987).

From a contextual perspective, the contribution of Milieu to Ought-to L2 self may possibly be explained by the fact that most of these Iraqi students rely heavily on their families for moral and economic support during their studies. Because of a strong conventional family system in Iraqi society, these learners of English also remain well-connected to their families and cherish their value systems and norms. Therefore, they feel a sense of responsibility to meet the expectations of their families.

The fear of not meeting significant others' expectations in future life was an ought-to belief which emerges prominently in the qualitative data. Related to this, another finding implies that most of the participants' ought-to beliefs are actually formed by the realization, of social pressures and future needs, developed because of the active paternalistic involvement of their parents and significant others in their lives. This is in line with Kormos et al.'s (2011) argument that '[f]or the majority of language learners, and even for young adults, parents and the family are the mediators of the societal and cultural values and norms' and may affect their self-concepts" (p512). Overall, the contextual factors have also played an important role in explaining the L2/FL motivation of the participants in this study. The relatively strong contribution of Milieu and the Ought-to L2 self to the reported learning efforts of the participants, compared to findings in other contexts (e.g. Hungary in Kormos and Csizér, 2008), may reflect the central role that parents and other family members play in the planning of young people's futures in Iraqi society.

Maybe it is more realistic to say that the social contextual milieu among these Iraqi students is the most significant element to determine their type of motivational orientation. This clearly emerged in the above discussion about how the collectivism among the Iraqi society has a role to reconnect the expectation of the family members with the students' choice of learning. This integration between the student's idealization and obligation in learning English is reinforced by the strong factor that is directly related to the nature of the Iraqi society. And what cultural validation is taking place in this situation will contribute to the students' awareness in order to set up their future goal in learning English. The cultural validation is part of the society thought and belief, so any kind of norms and values that

students have is mainly adopted by the society collectivist of cultural believes. In this regard, because the Kurdish local context needs is manifested by the nature of the Kurdish society, so the expectation of its members also differs from the expectation of the Arabic group. Therefore, this may have created the variation in expectation and needs for learning English between the two sample groups (Kurdish and Arabic students) regarding their orientation (integrative and instrumental). Consequently, more research needs to be conducted in order to clarify what Gardner has suggested regarding the role of milieu/context in learning L2/FL motivation particularly in such Iraqi context.

### 6-3-3 Discussion of Research Question 3

What is the influence from the students´ cultural and ethnic identity on their type of motivational orientation to learn English?

Both qualitative and quantitative findings showed that there is a significant correlation between the concepts of ethnic identity, culture and motivation in terms of the students' types of orientation in learning English. According to the quantitative results, the two groups (Kurd and Arab) seem to have different orientations and reasons to learn English as a foreign language in Iraq. The results show that the Arabic group is mainly integratively oriented, whereas the Kurdish group is more instrumentally oriented to learn English. This result is supported by the qualitative findings. To clarify this difference between the two ethnic groups (Kurdish students from Sulaymaniyah Uni in Kurdistan region-northern Iraq and Arabic students from AL-Mustansiriya Uni in Baghdad), I explain below how the concept of ethnic identity and culture play an intrinsic role in forming the type of orientation among these Iraqi students. To begin with, the role of ethnic identity among all students will be discussed, and then I will start interpreting the term of culture and its affective role in selecting the type of motivational orientation.

### 6-3-3-1 Ethnic identity

As mentioned in chapter 2 (section 2-4 and 2-6), ethnic identity pertains to how individuals interpret and understand their ethnicity and their degree of identification with their ethnic group (Phinney, 1996). Ethnic identity is a dynamic element, changing in different contexts and in response to different social psychological and contextual factors, and depending on individual beliefs, values, ethnic group norms, social experiences, ethnic community, and national community (Phinney, Horencyzk, Liebkind, & Vedder, 2001; Phinney & Ong, 2007). Ethnic identity formation involves an exploration of the meaning of one's identity which leads to a secure sense of oneself as a member of a group, or a strong ethnic identity. However, unsuccessful resolution of identity issues or lacking clarity regarding oneself and one's place in a group results in identity diffusion, or low ethnic identity (Phinney, 1992). An individual who has obtained ethnic identity has positive feelings regarding one's ethnic group such as; positive self-evaluations, a secure sense of one's ethnicity, and has the ability to find resolutions to conflicts about one's ethnicity (Phinney et al., 2001).

As for the case of Iraq, due to the historical and political conflict that has been taking place for many decades and still is existing among the Iraqi components (Kurd and Arab) on one side, and between the two Arabic sectarian groups (Shi'a and Sunni) on the other, the power of the sense of belonging to the Iraqi national identity become tenuous and fragile. Thus, as noticed in chapter 1, it is more likely that the members of the Arabic component try to distinguish their affiliation through their sectarian group's identity (Shi'a and Sunni). And the Kurds try to gain their identification through their belief about territorial independence (Kurdistan). The Arabic members praising Islamic history as a shared past serves no purpose for recognizing their identification because almost every historical event, incident, symbol, hero and narration for the Shi'as somehow contradicts the Sunnis´ version. As for the Kurds, the loyalty to Iraq and its territorial identity does not seem to be the main point of identification, particularly after the uprising and the withdrawal of Iraq from parts of Kurdistan in 1991, due to the Kurdish highest aspiration for breaking away and establish an independent Kurdish state. Thus, the interpretation of past memory and ancestry, in the case of Iraq, is likely to stimulate as much tension as harmony. Generally speaking, based on my analytical perspective in chapter 1, it can be concluded that Iraqis neither share a unifying common memory, ancestry or culture, nor are they united by symbolic values, all of which are critical ingredients of nation-formation and nation-building.

In light of the above, it is argued that a major obstacle facing national identity formation in Iraq is related to manifold identities which not only compete but are often contradictory. The peoples living within the territory of Iraq have no deep, historical common memory and ancestry or a collective destiny. This makes it difficult to develop a sense of a unified past, common memory, and/or a shared culture, essential ingredients for national identity-formation. The Sunnis and the Shi'as respective and historical narratives differ significantly from each other. This fact prevents the use of history to cement the process of the identity-formation. The same thing applies when it comes to common ancestry and shared history between the Kurds and the Iraqi Arabs. Most academics and political analysts do not pay enough attention to these complicated issues; rather, they limit the Iraqi problem to the absence of democracy and to the discriminatory policies that Iraqis have experienced in the last forty years of the Ba'thist era. While it is true that the lack of democratic values has complicated Iraq's quest for national identity, it should not be allowed to explain the failure completely. Abstract concepts of democracy and democratization are not sufficient by themselves to address the question of national identity in Iraq. Thus, my point here is not to elaborate on the current political conflict in Iraq; rather, the influence of this issue on the role of ethnic identity is the purpose of the current sub-section in order for me to analyze the intrinsic role of this concept among the sample groups (Kurd and Arab) to determine their orientation to learn English.

To begin with, it is more likely that the political conflict, violence and sectarian threats have negatively affected the sense of belonging to a national identity among all the components of Iraq. And this factor, somehow, may also have affected the view of the Arabic and Kurdish students from the two universities (Sulaymaniyah and AL-Mustansiriya) in terms of their orientation to learn English. The qualitative and the quantitative findings show that the majority of the Arabic and Kurdish group "who grew up in Baghdad" seem to have a common dream and goal to leave Iraq to pursue their future aims of integrating with a native English speakers' community or obtain a higher education degree abroad. In contrast, the instrumental motivation is somewhat closely associated with the Kurdish group's perception in Kurdistan region, and that may stimulate these students to have a strong affiliation to their territorial homeland (Kurdistan).

On the other hand, having a strong ethnic identification and a positive orientation has been found to be related to higher self-esteem (Bracey, Bamaca, & Umana-Taylor, 2004; Phinney & Alipuria, 1990; Phinney et al., 1997; Phinney & Chavira, 1992; Portes & Zady, 2000). According to social identity theory (Tajfel, 1981), individuals' self-concepts are

derived from knowing that they are members of particular social groups, so if individuals evaluate the ethnic group they belong to favorably, their self-esteem may be enhanced via membership in that group. In contrast if the individual negatively reflects his/her membership in the group, his/her self-esteem will decrease (Lorenzo-Hernandez & Ouellette, 1998). Thus, the perception of the Arabic group in Baghdad seems to be derived from the deep realization of the current situation in Iraq. As argued above, the political conflict may somehow have a negative impact on Arabic students' self-esteem, and promote their thinking to find any ideal resolution for their current circumstance. This may explain why the Arabic students prefer to integrate with English native speakers as integration is seen as a workable way to construct a strong identification and finding a new environment to develop the capability for learning English.

Moreover, the element of self-esteem may also play a role in fluctuating the intensity of motivation and changing the type of orientation (instrumental and integrative), and that this perhaps depends on the strength of their self-belonging to their ethnic group. As mentioned in the proposed model in chapter 2 (section 2-6), a person who dreams to learn a foreign language, tends to be imagining that he/she speaks similar to the native speakers or behaves like them. Accordingly, the Arabic group wants to speak as native speakers of English language, and due to their low self-esteem among their group, may they want to obtain the same value of membership that the native speakers have among their own group. In this sense, the aspect of self-esteem seems to be manipulated with their possible future selves which in turn is associated with their ideal L2/FL self in order to visualize the integration with other societies to learn English. The role of low self-esteem seems to promote their ideal L2/FL self to select the integration type of orientation to learn a foreign language. Probably the Arabic group and the Kurdish group who grew up in Baghdad have a substantial goal for learning English through finding a new atmosphere that is not similar to their own. For this reason the integration with a native English speaker's community is the main topic for the Arabic students, and getting high academic achievement abroad is the case for the Kurdish group who grew up in Baghdad.

In addition, while they are pursuing their idealized identity; they may come to bridge their actual and hoped-for English-speaking self through improving their English competence. Their individualized plan provides them with a personally meaningful rationale for studying English. This ideal-like L2/FL identity may render students well motivated to exert effort in learning for the future to acquire L2/FL competence and accomplish personal identity pursuits. Thus, the main factor in determining accomplishment in learning English in

this regard is strongly related to the low self-esteem among the Arabic and Kurdish students who grew up in Baghdad. Because, as stated before the lack of security and sense of belonging into an Iraqi national identity has promoted their idealized sense of belonging to another group or society in order to find a stability and real identification for their membership. Therefore, imagining the real life and real identification may have motivated them to learn English.

Concerning the role of a Kurdish ethnic identity in the current argument, as stated before, Lack of common memory and shared destiny between (Kurd an Arab) have negative impact on the sense of their belonging to the Iraqi national identity. However, the recent stability of the political security situation in Kurdistan region contributes to the economic growth which has also positively expanded the standard living and the confidence of the Kurdish people in this part of Iraq. This argument leads me to state that the contribution of current conditions in Kurdistan region may play an important role in increasing the self-esteem among the Kurdish group, and that perhaps it correspondingly results in decreasing the sense of belonging to the Iraqi national identity. This mutual correlation between the ethnic identity and high self-esteem among these students may have motivated them to learn English for the purpose of utilitarian gain such as their future career or academic high degree achievement. According to the proposed model, if the learner's self-esteem is supported by their sense of ethnic affiliation, it is possible that they will be instrumentality oriented towards learning a foreign language. Probably this dimension is associated with the students' self-concept, which in turn is described as a dynamic and motivating set of attitudes held about oneself, combined with elements of actual-self. The aspect of actual-self, as mentioned before, is reflecting one's identity. Theoretically, this correlation between self-concept and actual-self is shown as a dynamic attribution for creating the students' instrumental orientation, which basically depends on having a high self-esteem. As a result, obtaining high self-esteem is promoted by the students' ethnic identity background, and links between self-concept and actual-self apparently make the students ought to self for learning English grow. Consequently, it seems that this internal dynamic process among the Kurdish students has eventually a significant influence on the Kurdish students' perception toward learning English in term of their instrumental orientation.

To sum up, the Kurdish students' ought-to L2/FL self may be considered upwardly mobile and tied to the promotion-focused instrumental value of studying English for a potential bright future. Having a good future career is vitally important to satisfy other people's wishes and attain future goals. And the aspect of ethnic identity is apparently

promoted by the Kurdish students' expectation to learn English for utilitarian purposes. Therefore, as Boraie and Kassabgy (1996) argued, when the students positively expect to learn a foreign language and get a high encouragement by the social context, they can feel highly motivated to learn as we have seen it among these Kurdish students.

In light of the above, the role and effect of ethnic identity to influence the students' orientations from both sample groups (Kurd and Arab), has been clearly manifested to create a high motivation to learn English in Iraq. Indeed, the lack of the role of Iraqi national identity in the process of determining the students' motivational orientation is rooted from the conflicts between the various ethno-national and sectarian groups. The conflicts have reflected the visions for Iraq held by various communities and groupings. The clash has been manifested in different historical settings. For the Kurds, it entails a fight for full independence or self-rule. For the Sunnis, it means full independence for Iraq (glossed in Arabism) during the monarchy and assimilation of Iraq into the Arab melting pot – though this movement has declined in recent decades due to the demise of pan-Arabism. However, for the Shi'as, their fight for identity involves full independence for Iraq, with equal distribution of power and wealth (see chapter 1). These findings confirm that the role of the aspect of ethnic identity must not be marginalized in motivation to learn a foreign language, particularly in contexts such as the Iraqi context; rather, it has to be displayed as one of the main factors that affecting the student's orientation in term of increasing or decreasing their intensity of motivation in learning a foreign language. Because, as elaborated in chapter 2, it is correlated with other aspects (e.g. self-concept, self-esteem, actual-self, etc.) that somehow plays a great role in fluctuating the level of motivation and selecting its type of orientation (instrumental and integrative) for the purpose of learning a foreign language.

### 6-3-3-2 Culture

The role of the second variable, culture, in determining the type of motivational orientation (integrative and instrumental) and the level of motivational intensity in learning English in Iraq, seems to need elaboration due to the vagueness of its meaning. Generally speaking, as indicated in the literature review in chapter 2 (section 2-5), culture is characterized as a dynamic system of values, expectations, and associated practices that help organize people's daily lives and mediate their thoughts and actions. These values, expectations, and practices are learned in social contexts and are transmitted across generations, even as they are modified by people within a culture in interaction with people from other cultures and in the face of new needs (Greenfield, 2009). Cultures are not strictly bounded; that is, there is considerable overlap in the values, expectations, and practices of different cultures (Strauss & Quinn, 1997). In regard to how the pattern of culture interrelates with motivation in terms of learning a foreign language, indeed, as mentioned previously some researchers have found that motivation is affected by various factors such as individual differences, learning situation and socio-cultural contexts (e.g. Au 1988; Crookes & Schmidt 1991 ; Norton 2000 ; Oxford 1996b). And, it seems, among these factors that a socio-cultural context is the most powerful element to determine the student's motivational orientation and create a positive attitude towards learning a foreign language. According to Ushioda, (2006), the socio-cultural perspective focuses our attention on motivation as a socially-evolved construct: "motivation is not located solely within the individual but is socially distributed, created within cultural systems of activities involving the mediation of others" (Rueda & Moll, 1994, p. 131, cited in Ushioda, 2006, p. 154). Thus, motivation is not primarily an individual construct, but one that is shaped by the cultural, social and educational context in which the learner is operating. Motivation to learn a foreign language therefore needs to be considered with reference to particular contexts, within which integrative and instrumental motivation will be influenced. As Salili & Hoosain (2007) point out, "different cultures attach different meanings to achievement and are motivated to achieve for different reasons, have different goals for achievement and go about achieving their goals in different ways". Dörnyei's (1994a) framework of L2 motivation includes a "learning situation level", which hints at the need to consider factors beyond the learner themselves, and Williams & Burden (1997) emphasize the need to examine motivation with regard to external factors related to family, environment, significant others and society.

On the other hand, it is more likely that the dimension of collectivism/individualism is closely related to the form of motivational orientation. The type of cultural influence can be seen in the variables of what is to be achieved, by whom, and for what purpose (Triandis, 1995b). For example, an individualist culture encourages people to be motivated by personal goals, whereas a collectivist culture focuses on group goals which are to be achieved for the common good. Kumar and Maehr (2007) suggest that constructs in motivation in the literature in this area have been defined from a primarily Western, individualist perspective, and that we need to reconsider how we examine motivation from a more culturally sensitive perspective. They point out that in Eastern culture motivation is more socially directed and aimed at advancing group goals. Culture impacts on values, as it does extent of religiosity (Saroglou et al., 2004). Thus, in order to understand the students' motivational orientation, it is essential that their cultural context be discussed in term of the distinction between individualistic and collectivistic in order to comprehend how the pattern of integrative and instrumental orientation crystalize among these Iraqi students.

As mentioned previously in the proposed model (see chapter 2 section 2-6), individualist and collectivist culture are mainly correlated with self-esteem. This concept, Self-esteem, is generally considered the evaluative component of the self-concept, a broader representation of the self that includes cognitive and behavioral aspects as well as evaluative or affective ones (Blascovich & Tomaka, 1991). In the field of foreign motivation, research has shown that EFL students who feel good about themselves are more likely to have high motivation to learn a foreign language. Andres (1993, 1996) conducted two studies within the area of self-esteem, and the findings have led her to conclude that self-esteem can be modified and enhanced in the field of foreign language, and that significant gain can be observed in the area of EFL/ESL learning. This point is considered to be of the utmost importance in the EFL environment, and a factor which can exert an influence both on the performance and well-being of the students. However, the degree to which socio-cultural context influences this concept remains uncertain. While western cultures have been shown to interpret self-esteem similarly compared to vastly different cultures (Chan, 2000), any difference in socio-cultural context may impact one's self-esteem (Abbas, 1993). Thus, social-cultural environments may have a crucial influence on building up or tearing down self- esteem. People with strong self-esteem feel that they are valuable and appreciate themselves. Instead people with low self-esteem are unsatisfied with and underestimate themselves (Rosenberg 1979, p54).

Based on this discussion, it can be argued that there is a correlation between the role of cultural pattern in selecting the type of students' orientation and the level of the self-esteem

whether it is high or low. According to the proposed model; if the students have an integrative motivation, their self-competence will be formulated so as to develop their ability to learn a foreign language. And that may relate to have a low self-esteem which in turn is associated directly to the progress of the sense of being individualistic. According to such a dimension the students, basically, will be ideally oriented to learn a foreign language. More clearly, the paradigm of ideal L2/FL self (which can be described as a representation of hopes, aspirations or wishes) will be the affective component of the motivational structure to stimulate the students to learn a foreign language. In such a case, if the learners' ideal self is associated with the mastery of an L2/FL, that is, if the person that they would like to become is proficient in the L2/FL, they can be described as having an integrative orientation. And that can also be interpreted as having a dream or hope to integrate with a community whose culture is not familiar with the learner.

In contrast, if the learners have instrumental motivation, possibly, it is related to having high self-esteem and a collectivistic sense of belonging. This is mostly constructed by attaining high self-liking. Accordingly, high self-esteem is correlated with students' expectations to learn a foreign language for utilitarian purposes. This may also be related to the fact that learners with instrumental motivation are ought to be able to learn a foreign language in order to avoid any negative consequences over the process of learning. As mentioned before beside the element of ideal L2/FL self in which they generally display integrative motivation, the ought-to L2/FL self is strongly connected with instrumental motivation. And it may constructive when the learners are motivated to study L2/FL by external forces or when they visualize negative aspects of learning outcomes or achieving some utilitarian aims in the future such as a good job or academic high degree. In general, it refers to the attributes that one believes one ought to possess (i.e. a representation of someone's sense of duty, obligations or responsibilities) and which therefore may bear little resemblance to desires or wishes.

In light of the above, obtaining an integrative orientation by the Arabic group may relate to having a low self-esteem and a high self-competence which may increase the intensity of motivation. Furthermore, in terms of individualistic self-belonging, perhaps when the individuals feel frustrated and disappointed due to the unstable social cultural environment, their self-esteem will decrease, which may result in promoting their sense of individualization in order to protect themselves from the outside threat. In fact, the low self-esteem among the Arabic students seems to be related to the negative impact of the ethnic and sectarian fragmentation of the Iraqi society, and the lack of self-belonging to its national identity. This

might be the reason for the students to respond to the threats by focusing on their self-belief (i.e., they become more independent and individualistic) by integrating with the native English culture. However, as we noticed by some indication in the qualitative result, a couple of Arabic students (together with a couple of Kurdish students in Kurdistan) for some reason show their feared selves which is closely associated with their socio-cultural roles and identities. These students even have integrative or instrumental orientation for learning English, and they do not want to be or behave as a person who lives in another culture (native English culture). This leads us to state that the local cultural memory is not cognitively separate from the personal perception; instead it is perhaps associated with the dimension of cultural belief that somehow in different situations for different reasons emerges to direct individual behaviors. Furthermore, as (Berry et al. 2002) argued, the greater the distance between the two meeting cultures, the more difficult the process of acculturation will be. In accordance with this, even if the students intend to integrate or meet with the other foreign culture, it will be not a matter of eliminating their cultural beliefs and adopting new ones; rather the integration will be just for the limited action and specific goal (e.g. learning English language).

In regard with Kurdish students (in the Kurdistan region and who grew up in Baghdad), the quantitative and qualitative findings show that the instrumental motivation mostly appears as a main orientation toward learning English among these students. And that might be, as argued before, related to the economic growth and the stability of the security situation in Kurdistan region compared to the other parts of Iraqi federal state. Any development in any sector of the governmental institution leads to a positive reflection among the members of society. For these students instrumental motivation might be the result of having a high self-esteem and that is because they have high self-confidence within their ethnic community due to the high standards of living in Kurdistan. Probably this is evidence that high self-esteem, as argued in proposed model, is related to having high self-liking, so with high self-esteem the students defend themselves by attending to relational concerns (i.e., they become more interdependent). This explains that these students identify themselves strongly within their community, and that they want to take advantage from their cultural beliefs by having a high self-liking and then developing their skills for learning English. Therefore, their reasons for gaining a strong belief of collectivism is related to obtaining a high self-liking, and a strong identification among their group (i.e. a strong Kurdish identity), so they internalize the group's goals and values and give these higher priority.

With collectivism a sense of belonging and duty to in-groups, interdependence with group members, maintenance of one's social status, seeking harmony and avoiding conflicts, and a preference for an indirect communication style are included. This allows us to argue that the Kurdish students tend to reflect the characteristics of the "Ought-to L2 self" (Dörnyei, 2005) in that they are concerned with duties and obligations imposed by the learning atmosphere and the local cultural environment. And it is clear from the data that the students from both groups (in Kurdistan and those who grew up in Baghdad) are mostly motivated by significant others. Motivation is viewed as a force which comes from outside, rather than from their own goals, desires or self-direction guiding their decisions and actions. Therefore, despite that these students have strong collectivist values, their motivation generally fits into notions of group hegemony: the major motivator is family and the wider society. These factors are strongly related to some aspects of Dörnyei's 'learning situation' of motivation (Dörnyei, 1994a), and the ideas suggested by Williams and Burden's (1997) framework of external factors in terms of the broader context of family networks, cultural norms and societal expectations and attitudes.

In conclusion, it seems that in such Iraqi context the element of culture and ethnic identity play a significant role among these students (Kurd and Arab) in terms of the type of motivational orientation (instrumental and integrative) in learning English. This dimension creates a desire to learn English and as a result produces and develops integrative and instrumental motivation. The initial motivational orientation for the Kurdish students at Sulaymaniyah UN is instrumental orientation, and for the Arabic students at AL-Mustansiriya UN is integrative orientation. According to the proposed model, this finding somehow could be correlated with the function of the cultural difference between being oriented towards individualism or collectivism. In this regard, the Arabic group orientation is more likely to have individualistic attributes, whereas one of Kurdish groups has collectivistic traits. These two counterparts of culture (individualism and collectivism) mirror the students' context (Kurdish and Arabic). Due to their low self-esteem, with the Arabic students their sense of individualization seems to become the main direction of their perceptual orientation. And it seems that they have a strong self-defense to protect themselves from the outside threat regarding the political, economic and sectarian conflict. This situation may have decreased their self-esteem and given them the idea of leaving their in-group belonging in order to gain a high value and self-worth for their self-image. Perhaps, they are trying to find a resolution for their situation by imaging or building up some major goal concerning integrating with the foreign culture for the reason of learning English. However, the possibility of integration with

a foreign culture as stated before is not an optional choice; rather it is imposed and for a limited time and specific situation. The reason that I'm mentioning "for a limited time and specific situation" is related to the fact that there is a gap between the individualization and collectivization in cultural pattern. And as we know the eastern culture is constructed as a term of collectivism and western culture as individualism and between them there are extreme paradoxes in term of value, thought, belief, tradition… etc.. Therefore, this may provide knowledgeable explanations for the situation of the Arabic group setting and their integration orientation toward learning English.

With regard to the Kurdish group, it seems that a collectivistic cultural pattern is positively exhibited among them due to them having a high self-esteem and high self-liking. As argued before, in general, possessing a high self-esteem and self-liking depends very much on the individual's satisfaction among his/her group. However, if the individual is not confident about being among his/her group this may mean that he/she turns down the utility of his/her self-esteem and self-liking. In other words, a person who gets supportive and positive thinking by the people around him/her, he/she may feel confident; in contrast, if that person is being rejected by those people, he/she may also tend to have a lower self-esteem and that may affect his/her identification among his/her in-group belonging. Accordingly, as indicated in the beginning of this discussion, Iraqi Kurds in general strongly stick with the idea of full independence from the Iraqi national identity. It means that their self-concept is constructed as being independent and establishing their own national identity (Kurdish identity). The desire of creating the separate recognition is related to the historical conflict that is somehow emerged between them and the other nations surrounding Kurdistan like Turks, Arabs and Persians (see chapter 1), and that may have affected the way how the Kurdish people think, behave and build up its relationship with these nations and how they create attitudinal orientation toward other nations in the other part of the world. I'm trying to make this discussion in order to create a clear-cut image about the inter-correlation between the ethnic identity and cultural background among the Kurdish group in order to provide deep explanation for their instrumental orientation. Generally speaking, it can be concluded that the Kurdish group seems to show their instrumental motivation in learning English in order to achieve their utilitarian goals. Thus, the instrumental orientation successfully appeared among them and it has formed the way that encouraged these students to develop their ambitions for learning English.

## 6-4 Further Investigation and Implication

I try to discuss additional implications that may provide some other answers to the reason why the students (Arab and Kurd) have a strong motivation for learning English in Iraq. To begin with, the acknowledgment of the multilingual identity of the L2/FL motivation will be firstly discussed to interpret the idea of what makes a learner think globally toward learning English. This discussion provides insight into understanding the favorable trend for learning English especially in the Iraqi context and also to present clear idea that the Iraqi students as any learner in the world have their own internal perspective that may be related to their perception toward global cultural identity in terms of learning English. The idea of the symbolic capital of English is also the second and final sub-section in this section. The unit provides an explanation for the current ideal perspective about the social advantages that the learner may get from having the ability to use English language among the society. By symbolic capital, I mean the privileged social status and social position that a person may have within a particular situation (cf., Bourdieu, 1994). In this sense the symbolic capital of knowing English means that a learner who has knowledge of English and who can use English effectively in the discussion to display academic competence is a learner who has symbolic capital of English in that situation. It is important for the current discussion to show some other social factors like social capital that may have an effect on constructing the structure of students' perception in order to create a specific orientation and maybe have an impact on their cultural identity in learning English. The followings are the units of this investigation.

### 6-4-1 Multilingual Identities and L2/FL Motivation

Kurdish and Arabic participants' concerns for the deteriorating social place of the local culture are quite natural and a reflection of their desire to love and preserve what is their own. In comparison, their strong attachment with English implies that they might have internalized the socio-cultural influences, pragmatic gains and positive popular discourses associated with English in Iraqi society. The intensity of this internalization is also evident from the discussion above that participants view English as an important trait of their future which may help them in furthering their personal, national and international identity. Therefore it could possibly be the association of English with their future and developing identities which has generated affective responses within them for the English language. This explanation coincides with Norton's (2000, p. 11) argument explaining that 'an investment in the target language is also an investment in a learner's own identity, an identity which is constantly changing across time and space'. Similarly, an overall assessment of the participants'

complex reasons for liking English reveal their desire to learn a language which is not only 'an instrumental means of communication' but also 'a way of generating an identity for themselves, of finding personal significance through explicit attention to articulation and meaning' (Kramsch, 2009, p. 15).

In this regard, another possible additional reason for interpreting the participants' emotional attachment with English lies in their youthfulness because many young people may 'find in a foreign language a new mode of expression that enables them to escape from the confines of their own grammar and culture' (ibid, p. 14). Therefore, English may provide these young Iraqis a medium to manifest their new identities, everyday choices, fashions, relationships. This is in line with the findings of Jabeen et al.'s (2011) study in which many Pakistani students consider English a popular fashion, which gives them 'a sense of pride and style' (p. 115). In other words, it could be a source of internal empowerment and personal fulfillment.

The interviewees' simultaneous attitude of openness to and restraint from the culture of English speaking countries coupled with their liking for some of their cultural aspects (e.g. liberalism, lack of gender bias, tolerant social behaviors) and disliking for other features (e.g. social norms, value, traditions…etc.) also has implications for their multilingual and socio-cultural identities. The interviewees' liking for some specific cultural aspects of Anglophone countries is based on the desire to see those positive values in their own society. They also believe that English can provide them access to this kind of cultural capital of western countries.

In contrast, their disliking for some cultural aspects may indicate their resistance to the socio-cultural influences challenging their own cultural thought. This may reflect the reality of many L2/FL contexts, as argued by Kramsch and von Hoene (Kramsch and von-Hoene, 2001, p. 286), where 'learners may be ambivalent about identifying with the native speaker ideal and may indeed resist assimilation'. Kramsch and von Hoene (ibid) further elaborate that 'this ambivalence, one could argue, is consistent with the position of postcolonial subjects (Blunt 1994), who may both conform and resist, thus providing a site of productive transgression in their refusal' (p. 286). In this way, their resistance may not be seen as a negative aspect of L2/FL learning, rather it may give them an opportunity to appropriate/use English language in line with their cultural orientations, identities and needs.

The development of an Iraqi variety of English may be understood as an example of Iraqi multilinguals' linguistic resistance and 'power to change social reality through the use of multiple symbolic systems' (Kramsch, 2009, p200). However, the detailed investigation of

the data also reveal that the participants' positive/negative opinions about the culture of Anglophone countries are based on common perceptions and media information rather than on their personal experiences of living/visiting there. This implies that popular discourses about L2/FL and its community may have another critical role in shaping students' learning attitudes in the Iraqi context.

### 6-4-2 The Symbolic Capital of English

The symbolic and instrumental value of English in society is a great motivator for the participants (Kurd and Arab) and it also strongly influences the formation of their imagined future selves. Therefore, I decided to discuss this in a separate sub-section here. It was quite striking to see that even those participants who talk about the cultural threats of the English language are also supportive of the mass learning of English because of its utilitarian and communicative vitality within and outside Iraq. This support for learning and promoting English was based on their realization of the fact that English language is used as a global language and that may meet Iraqis' needs of international communication and scientific knowledge. This situation clearly reflects a superiority of English over local languages, which is not unique to Iraqi society but spans over other EFL/ESL contexts in the contemporary world. For example, in Pan and Block's (2011) study, Chinese students assigned a 'higher and superior status' to English over their native language because of the 'communication potential' of this 'de facto global language' (p. 398). Andrea Parmegiani (2008) provides a similar account of a South African context;

"Given the fact that English is a precondition for professional employment, it is not surprising that native speakers of African languages are more concerned with appropriating the highest possible level of English expertise than in increasing the market value of their mother tongues" (p. 121).

The findings of this study are also in line with De Swaan's (2001) hierarchical global language system theory which suggests that speakers of various languages in the world tend to learn a higher order language with greater communication value and socio-economic benefits. Besides the detailed views of interview participants, high scores of scale of Instrumentality and its relation with participants' future selves in the quantitative data from both ethnicities (Kurd and Arab) also seem to support this argument.

The overwhelming support for the English language among the participants may also be explained by the backdrop of their socio-cultural context. These Iraqi students can see

themselves taking advantage of better English proficiency in the future. Therefore, it may not be surprising that they are in favor of English playing a larger role in Iraqi society. This point may further be elaborated in the light of Bourdieu's (1994) forms of capital – economic, social, cultural and linguistic - working in a society. According to Bourdieu (1994), none of these forms of capital can be valued highly unless they achieve symbolic capital, i.e. wider social recognition, legitimacy and acceptance. English carries enormous symbolic capital in Iraq, which also promises easy access to economic (esteemed jobs, promotions, financial incentives) and social (entry into or the membership of influential social, business or academic communities) capital. It is also considered a language of the educated social elite which has governed over the economic resources of the country since its creation (see chapter 1). Moreover, the global spread and increase in the value of English as a lingua franca in recent times (Crystal, 2003, Pennycook, 2001) have also added to its symbolic capital in the country.

Both quantitative and qualitative data have revealed that the participants' strong willingness to learn English is closely associated with their realization of its role as a gatekeeper to economic and social capital. This explanation is also supported by the finding, discussed previously in this chapter that participants' own idealized future images are not only as successful professionals but also socially amicable and vibrant selves. This also upholds Pennycook's (2001) stance that the global symbolic and cultural power of English yields enormous socio-economic advantages for its native speakers all over the world. In the overall Iraqi context, the huge promise of English as a 'world language' for economic and personal development seems to be a major driving force for the younger generation's desire to learn English in Iraq, where the recent increase in its global economic capital has also 'added a universalistic dimension' to its teaching and learning. In this regard, maybe the powerful global position of English works as an additional factor force for Iraqi students in relation to their L2/FL motivation. And it seems that the participants of another English-related attitudinal study in Iraqi setting also viewed it a powerful and beneficial international language. This discussion helps me to argue that the participants of this study may be fully aware of the symbolic capital of the English language in both Iraqi and global contexts and they want to convert it into their socio-economic gains.

## 6-5 Effectiveness of the Mixed Methods Approach

While analyzing and discussing the findings, I strongly realized the importance of the mixed method approach for this study as well as for overall L2/FL motivation research. Both quantitative and qualitative data strongly complemented each other in this study. As it was expected, the qualitative findings provided detailed and possible explanations of the important results and issues found in the quantitative data. For example, qualitative data explained how the mixed attitudes of Iraqi students from both ethnic components (Kurd and Arab) towards the culture of the English speaking countries might have resulted in the lack of internal consistency of the 'Integrativeness' construct in the quantitative data. Similarly, we could only know from the interview data that the participants aim to use English for communication purpose with a broader international community and specifically with the people of Anglophone countries and, therefore, the traditional concept of integrativeness may be workable in very limited situation to measure L2/FL motivation in this Iraqi context due to, as indicated before, the collectivist nature of the Iraqi society.

The qualitative findings not only added to our understanding of the motivational constructs included in the quantitative data but also revealed more aspects of participants' linguistic attitudes (e.g. multilingualism, ambivalence, realization of the symbolic value of English, L2/FL identities, individualistic and collectivistic in culture as well as some socio-contextual and relational influences on their L2/FL motivation). Moreover, the quantitative findings confirmed the components of Dörnyei L2 Motivational Self System (Ideal L2 self, Ought-to L2 self, Attitudes to Learning English) and Gardner's socio-educational model (integrativeness and Instrumentality) to measure L2/FL motivation in the context of this study, and contributed to build up the proposed model. Moreover, the qualitative data elaborated the various aspects in detail and provided us a better idea of the students' motivational intensity and richness. For example, we came to know about various phases of participants' ideal future visions as well as fears (e.g. social validation) and responsibilities not covered in the questionnaire component of the study. Similarly, the in-depth understanding of participants' learning experiences was also not possible without the detailed qualitative component which revealed some important dimensions of learning experiences within (e.g. role of family members and peers) as well as outside the classroom (e.g. communication outside classrooms) in addition to those mentioned in the quantitative component. The qualitative component also strongly added new ideas related to 'National and Local Context' – a new construct focusing on the uses of English for national and local

purposes – which may have implications for future research and the strength of this construct. Based on these details, I may argue that a single method research may not have provided such an enriched understanding of various motivational influences on the participants. Therefore, a mixed method may be a better approach than a single method to investigate and analyze L2/FL motivation and multi-dimensional socio-contextual factors affecting it in the contemporary EFL contexts.

## 6-6 Conclusion

This chapter has discussed and interpreted the important findings of both quantitative and qualitative data in the light of L2/FL motivation theory and empirical studies as well as against the backdrop of socio-economic and educational conditions of Iraqi society. The findings suggested that both ethnic group students (Kurd and Arab) have strong motivation and specific orientation in learning English. According to the quantitative and qualitative results the Arabic group has an integrative motivation; in contrast the Kurdish group has an instrumental motivation for learning English. The discussion about proposed model, L2/FL Motivational Self System (Dörnyei, 2009a) and Socio-Educational model (Gardner, 1985a) revealed that their components - Ideal L2 self, Ought-to L2 self, Attitudes to Learning English, integrativeness and Instrumentality are empirically reliable and may be useful to understand and explain L2/FL motivation of the sample of this study. Participants' social contextual background and their learning experiences of English were found to be the strongest contributor to their reported learning efforts in the quantitative data and also emerged strongly in the qualitative data. This highlighted the potential role of ethnic identity and culture in determining motivational orientations (instrumental and integrative) among these Iraqi L2/FL learners. The findings of the Ideal L2/FL self's strong contribution to the attitudinal perspective of the participants was also fully reinforced by the details of qualitative data as the ideal L2/FL selves of the interviewees were found clear, plausible and inspired to learn English. Most of the interviewees also had aims to achieve their ideal selves which showed their strength and motivational capacity. Similarly, the details of ought-to L2 selves of the participants that emerged in the qualitative findings appeared intense and strong as to its contribution to attitudinal perspective in the quantitative results. The strong mutual contribution of ideal and ought-to L2 selves was also a positive indicator for detecting the type of motivational orientation (instrumental and integrative) which may be assumed to be the distinction between the Arabic and Kurdish students' perception toward learning English.

In addition to the components of L2/FL Motivational scales, some socio-contextual and relational motivational factors also emerged strongly in the study. The milieu's strong contribution to the participants' attitude and future selves revealed that parents and significant others not only strongly influence participants' motivated behavior, academic and career choices but also mediate broader social pressures to them. The chapter also provided a detailed discussion on various dimensions of new elements; self-esteem and its relation with culture and ethnic identity, collectivism and individualism in cultural Interest (representing

collective and individual aspirations to learn English), and its contribution to participants' ideal selves and ought-to L2/FL self. The participants supported the spread of English in Iraq because of its potential use for socio-economic development and integrative skills in international communication. This desire to use English for vital personal interests was also found in consonance with the views of L2/FL learners in other Asian contexts – e.g. China, Japan, Jordan, Saudi Arabia. Probably because of these increasing collective and personal utilitarian uses of English, the participants tended to overlook the difficulty of learning it. I also discussed participants' ambivalent attitudes towards the culture of Anglophone countries and assumed that these mutual ambivalent attitudes may have provided an understanding for the limitation in the integration process with the native speakers among these students due to the nature of social contextual environment. The detailed discussion of both quantitative and qualitative results has also highlighted the effectiveness of a mixed methods approach for investigating L2/FL motivation in the contemporary EFL contexts.

# Chapter 7: Conclusion and Implications of the Study

This final chapter of the thesis consists of three parts. The first part presents the conclusions and summary of the important findings of the study, the second part provides theoretical implications of the findings for future research in the field of L2/FL motivation. The final part offers some suggestions for further research.

## 7-1 Summary and Conclusions of the study

The expansion of the research agenda in L2/FL motivation that has occurred over the past decade has helped to both broaden and deepen our understanding of student motivation to learn a foreign language. It has also helped to bridge at least two gaps which previously were extremely wide. One is the gap between theory and research on the one hand, and teaching practice on the other. The other gap is that between L2/FL motivation and general achievement motivation. The main purpose of this study is to contribute to this broader and deeper understanding of L2/FL motivation and to assist in the quest to bridge gaps in our theoretical knowledge and our practical use of this knowledge according to the context of learning.

To begin with, chapter one provided an introduction to Iraqi's geography, history, and ethnic-religious diversity to help the reader relate the content of the thesis to the situation in the country. The chapter also focuses on the history of the educational system in Iraq with particular reference to English language teaching. The importance of English is reflected in different sectors in Iraq as it is the foremost second/foreign language in the country and the first foreign compulsory language in the Iraqi school system. This is a main reason to give more attention to English and motivate students to set up different kind of goals in order to further their learning. This is in line with other motivational studies around the world. On the other hand, due to the diversity that exists in the Iraqi population, it is a necessary step also to ask questions grounded in the local context and especially the role of Iraqis´ cultural identities in their orientation towards English as foreign and global language. In my opinion it is essential to bring this kind of background into the analysis of the students´ motivation in general and in particular when comparing the two main factions (Kurdish and Arabic). Chapter two presented an overview of L2/FL motivation theory and identified possibly important motivational factors in the context of this study. It also focused on certain socio-cultural and identity-related issues which may be important in understanding L2/FL

motivation in the contemporary EFL contexts. This chapter ended with a model of the links between ethnic identity, culture and the concept of motivation in the process of learning a foreign language. This model was constructed for this thesis in order to suit the nature of the current research.

Based on the theoretical framework and factors in the local context of the study the following three research questions were put forward in chapter three:

1-What are the differences among university students with Kurdish and Arabic backgrounds regarding their level of motivation to learn English according to the following variables: field of study, year of study and gender?

2-What are the differences among university students with Kurdish and Arabic background regarding the types of instrumental and integrative motivation?

3-What is the influence from the students´ cultural and ethnic identity on their motivation to learn English?

The study was conducted in a fashion where both quantitative and qualitative instruments were used. Chapter three explained various methodological decisions taken to conduct the study. It provided an illustration of the mixed method approach and research design of the study. Based on literature on research methodology, I first introduced prominent features of both quantitative and qualitative methods as well as highlighted the philosophical claims regarding their strict demarcation, which have been questioned by many theorists. Then, I presented a pragmatic approach which denounced the irreconcilability of quantitative and qualitative methods and provided a ground for the mixed method approach, i.e. a combination of the strengths of both methods in the research design of the study to answer its research questions through descriptive as well as explanatory dimensions.

Chapters four and five presented the major findings regarding the differences between the students of two ethnic groups (Kurdish students in Sulaymaniyah Uni and Arabic students in AL-Mustansiriya Uni) and the influence of their ethnic identity affiliation and cultural orientation on their motivation to learn English. Chapter four presented the quantitative results based on the survey after a description on how motivational scales included in the final questionnaire were tested for their internal consistency (Cronbach alpha values and inter-item mean correlations) and then selected for further analysis. Following this section, the chapter presented the descriptive statistics of the motivational scales, which show that both ethnic groups of students (Kurd and Arab) have high motivation to learn English. In this section, the chapter also highlighted important motivational differences among the

participants in relation to their background information (field of study, year of study and gender). For example, in the field of study, significant differences emerged between the two groups' motivation (Kurdish student and Arabic student) in terms of their field of study (humanity and pure-since). As for grade differences, the data revealed that the final grade of the Arabic group is associated with having high motivation; whereas this is the case of first grade for the Kurdish group. The groups of participants were found to have no significant differences on motivation when sorted by gender. The following section of this chapter presented the details of the T-test results which showed that there are significant differences between the two groups' motivational orientation (integrative and/or instrumental) towards learning English. The last section concerned the influence of ethnic identity and culture on student groups' motivation which indicates that there is an effect of these variables on the process of foreign language motivation. The data displayed a certain extent of integrative orientation in the Arabic group whereas the Kurdish group is more instrumentally oriented to learn English. Most of these results are supported by the qualitative results which were presented in chapter five.

Chapter six focused on the discussion and analysis of the findings of the study. It provided answers to the research questions put forward in chapter 3. The first question highlighted the findings concerning the correlation between some demographic factors -field of study, year of study and gender - and the intensity of the students´ motivation to learn English. As indicated previously differences were found between two of these factors (field and year of study) and the intensity of students' motivation in both ethnic groups (Kurd and Arab), but no differences were detected with regard to gender variation. The second question is related to the discrepancy in motivational orientation (instrumental or integrative) between the students from the two universities (Sulaymaniyah and AL-Mustansiriya). The quantitative data indicated that the Arabic students have integrative motivational orientation, whereas instrumentality appears as a major motivational orientation for the Kurdish students to learn English. The last question was associated with the effect of ethnic identity and culture on the students' perception toward learning English in Iraq. According to the quantitative results, both concepts play an important role in shaping the students' orientation to learn English.

A couple of points stand out as particularly important findings in the present study when compared to other studies of students´ motivational orientation. First of all, the students´ self-esteem appears as an element that plays an essential role in decreasing or increasing the intensity of their motivation in learning a foreign language in the Iraqi context. This term is mainly related to the nature of the socio-economic and political context that somehow affects

the students' beliefs and perceptions towards learning a foreign language. The influence of the local context on the students' motivation has been widely discussed among the scholars. In this regard, as mentioned before Gardner suggests that the social and cultural milieu learners are raised in determines the attitudes and motivational orientation they hold towards the target language, its speakers, and its culture (Gardner, 1980, 1983, 1985a, 1988a; Gardner & Lambert, 1959, 1972). Gholami (2012) establishes that the social context is believed to influence attitude and motivation. These two aspects are strictly necessary when trying to learn another language. In this sense, self-esteem and local context are two significant elements which play a role in motivating or demotivating the EFL learners in contexts such as the Iraqi. However, neither Gardner nor Dörnyei in their models elaborate on the role of this concept in the process of foreign language motivation. What is more, both of them have unexploited the influential role of the local context on the concept of self-esteem and how this differs when it comes to contexts like Iraq and its national identity, where self-fear is strong, the intensity of self-esteem very low and self-recognition rapidly disappears among the Iraqis in some parts, especially in the Arabic areas. Thus, I propose that future scholars add self-esteem as a new main construct into the framework of motivation to learn a foreign language. Furthermore I suggest that models will be adjusted to contexts similar to Iraq context in order to clarify how we can describe the inverse relationship between self-esteem and motivation. In the Iraqi context due to the instability of the political situation among the Arabic members, the students may have a low self-esteem and different types of orientation. Consequently, my hypothesis here is that when the strength of self-esteem decreases, it will promote the EFL learners' motivation and vice versa, so the students, who have low self-esteem, try to find a real solution for their situation and that may promote them to learn English as a foreign language in order to increase their status among their group or in some cases even in order to leave their group to have a new membership identity. As a result, having low or high self-esteem may contribute to the students' orientation towards learning a foreign language and it may also be an advantage in setting up their aims to specify their motivational orientation (integrative and instrumental). Because of this insight, the theoretical model I proposed in chapter 2 (section 2-6) differs in certain aspects from the sources I have used (mainly Gardner and Dörnyei).

## 7-2 Theoretical Implications of the Study

This study was inspired by the classical works on foreign language motivation by Gardner and Dörnyei. However, when applying their analytical framework to the Iraqi context it became clear that a deeper understanding of what shapes motivation among different groups of students in such a context called for a slightly different focus on the role of their self-conception and their future plans for their motivation to learn languages. This subchapter will deal with these theoretical implications of the study.

### 7-2-1 Future L2/FL self and Milieu

The study provides a better understanding of the relations between Iraqi college level learners' future orientations, their future projections of themselves as FL users, and their motivation to learn English as well as their perceptions toward the target culture in terms of their integration with native English speakers. In previous studies, research has suggested that helping learners to set goals, create ideal future selves, and create a learning environment that facilitates a positive self-concept will support learners' motivation (Husman & Shell, 2008; Lens et al., 2012; Yowell, 2000). However, there are no studies of these variables conducted in such a context as Iraq. This study brings more attention to the role of ethnic identity and local culture, as well as the learners' visions towards the integration and adaptation in the target community. In order to obtain a more general approach to learners' future selves, their future orientations and the degree to which they feel control over these different selves should be studied.

### 7-2-2 National Identity as an Idealistic aspect

There are reasons to believe that, in many contemporary global contexts, people's attitudes towards their own country and fellow citizens may also be a significant component of their motivation to learn English. There are several reasons for this; firstly, in the current time of globalization English is often considered the popular language with an already well-established place in society; so, for many learners, English is not just the language of 'another cultural community'; rather it is used as a communicative tool beside their own language.

Secondly, for countries like Iraq where English is recognized officially as a *foreign* language, the nature and strength of citizens' affiliations with their own country may have consequences for their motivation to learn the language. As the present study shows, the lack of national identity power seems to have affected the students' perception and motivation

(from both ethnicities) in terms of their orientation (instrumental and integrative) towards learning English. In this regard it may be more reasonable to suggest a new construct like National/ethnic identity to match the situation in the Iraqi context where it is relevant to analyze the recognition of ethnic identity or cultural role among the participants.

### 7-2-3 Relationship between L2/FL and L1 Selves

The study has suggested that participants have emotional bonds with and concerns for their local languages. Therefore, it is quite possible that they might have some future L1 selves because people may have different self domains working simultaneously. In a future L2/FL motivation study in Iraqi or other multilingual context/s, it may be interesting to see the relationship between L2/FL learners' future L2/FL and L1 selves.

### 7-2-4 Integrativeness and Future L2/FL Selves

The researchers in the field of L2/FL motivation may also consider emerging dynamic forms of integrativeness (aspirations to integrate with local as well as global English speaking communities) and their relationship to future L2/FL selves and identities in future studies, in order to get an in-depth comparative view of their motivational impact in various global contexts. They may also consider that the idea of integrativeness should be constructed according to the nature of the context of the L2/FL learners. This means that the aspect of local culture and intensity of affiliation to the ethnic local community of the L2/FL leaner should be taken into account in order to provide a better understanding of the role of integrativeness in the process of foreign language motivation. This reconsideration may need further research and investigation in different local contexts similar to the one of Iraq.

## 7.4 Suggestions for Further Research

Using this study as a springboard, further research studies on FL motivation in the Iraqi context might investigate:

 The correlation between participants' self-esteem and their perception toward learning a foreign language: In this study, the participants show their ideal L2/FL self and ought to L2/FL self of learning English as a foreign language and their aims behind learning it in order to show their self-esteem among the group they belong to. Further research might consider if this term, self-esteem, can contribute in relation to future L2/FL selves in learning a foreign language in such as the Iraqi context.

 The role of learning a foreign language on students' motivation: Since the question of local culture and the sense of ethnic identity affiliation may have played a role to determine the participants' orientation toward learning a foreign language in this study, it would be beneficial to investigate how participants in the same domain with lower levels of motivation react to learn English in the same context.

 The role of participants' experience in learning a foreign language on having high motivation: This study has shed light on the role of experience in learning a foreign language on having high motivation and positive attitude among the students. From their responses, it became apparent that experience may play a role in increasing the students' learning effort to learn English language. Additional research is necessary to determine whether if the less experienced in learning a foreign language have a reflection on having a low motivation and negative attitude toward learning a foreign language or not?

## Abstract

This thesis presents a study of Iraqi (Kurdish and Arabic) undergraduate students' motivation to learn English, using Dörnyei's (2009a) L2 Motivational Self-System and Gardner's (1985a) Socio-educational model as the main theoretical frameworks, while also including some social contextual factors (e.g. ethnic identity and culture plus the present political situation in Iraq). Different groups of students will be compared. Thus, this study has three primary aims: firstly to analyze the influence of a set of demographic factors (year of study, field of study and gender) of the Kurdish students in Sulaymaniyah university (Kurdistan Region-Northern Iraq) and Arabic students in AL-Mustansiriya university (Baghdad city) on their motivation to learn English as a foreign language in Iraq; secondly to determine their motivational orientation (instrumental and/or integrative orientation); and finally to get insight into how the concepts of ethnic identity and culture have influenced their motivation to learn English. The study applies a mixed method approach. A structured questionnaire survey was designed and administered to 576 undergraduates in twelve scientific departments divided into two major fields (Humanity and pure science) of two public sector universities in Central and Northern Iraq. Both descriptive and inferential statistics were used to analyze the questionnaire data. In addition, a pilot project of fifteen semi-structured interviews with students from three groups (Kurd, Arab and Kurd who grew up in an Arabic area e.g. Baghdad) were also conducted before making the main survey, and their data was analyzed using thematic analysis.

The study provides considerable support for the effect of ethnic identity and culture in determining the students' orientation (instrumental or integrative) to learn English in the Iraqi context. Participants´ attitudes towards learning English as a foreign language and the way they conceive of themselves and their obligations as learners of English emerged as the strongest contributors to their reported learning efforts. Both quantitative and qualitative data reveal that the actual context strongly influences participants' future selves and their L2/FL motivation. Furthermore, based on the qualitative data we see that English-related social values and pressures on the students are also mediated by their significant others (family, peers, friends etc.). As a consequence, a new model is proposed to capture the in-depth view of the L2/FL motivational orientation of the participants, highlighting the need to understand the association of English with their ethnic identities and culture. Generally speaking, it can be concluded that both concepts (ethnic identity and culture) play a significant role in determining and changing the students' perception and beliefs towards learning a foreign language. As a consequence, in further studies it is recommended that local contextual factors are being taken into consideration already at the outset of the study.

## Resumé

I denne afhandling præsenteres et studie af irakiske studerendes (kurdiske og arabiske) motivation for at lære engelsk. Der tages teoretisk udgangspunkt i Dörnyeis (2009a) "L2 Motivational Self-System" og i Gardners (1985a) "Socio-educational model", og samtidig inddrages central sociale kontekstuelle forhold (fx etnisk identitet og kultur samt den aktuelle politiske situation i Irak). Forskellige grupper af studerende vil blive sammenlignet. Således har undersøgelsen tre primære formål: For det første at analysere en mulig indflydelse på motivationen for at lære engelsk i Irak ud fra et sæt demografiske faktorer (studieår, studieområde og køn) og ud fra en sammenligning mellem kurdiske studerende i universitetet i Sulaymaniyah (i den kurdiske region i det nordlige Irak) og arabiske studerende i AL-Mustansiriya Universiteter (i Baghdad); for det andet at identificere disse gruppers motivationelle orientering (instrumentel og/eller integrativ orientering); og for det tredje at få indsigt i, hvordan begreberne etnisk identitet og kultur har påvirket deres motivation for at lære engelsk. Undersøgelsen anvender et "mixed method approach". Et survey baseret på et spørgeskema blev besvaret af 576 studerende fra 12 institutter inden for to hovedområder (humaniora og naturvidenskab) fra to offentlige universiteter i det centrale og nordlige Irak. Både deskriptiv og fortolkende statistik blev brugt til at analysere spørgeskemaet. Både beskrivende og inferential statistik blev brugt til at analysere data fra spørgeskemaet. Desuden blev der før udarbejdelsen af spørgeskemaet gennemført et pilotstudie bestående af femten semi-strukturerede interviews med studerende fra tre grupper (kurdiske, arabiske og kurdiske som var vokset op i arabisk område, fx i Baghdad), og data herfra blev analyseret tematisk.

Undersøgelsen peger på en effekt af etnisk identitet og kultur for de studerendes valg af orientering (instrumentel eller integrative) i forhold til at lære engelsk i en irakisk kontekst. Deres holdninger til engelsk og måden de ser på sig selv og på egne forpligtelser til at lære engelsk fremstod som den stærkeste faktor i deres bestræbelser på at lære engelsk. Både kvantitative og kvalitative data viser, at den konkrete kontekst har en stærk indflydelse på deltagernes syn på deres fremtidige selv og på deres motivation for at lære engelsk. Desuden viser de kvalitative data, at engelsk-relaterede sociale værdier og incitamenter medieres af deres nærmeste (familie, studiekammerater, venner osv.). Som konsekvens af dette forslås en ny model for motivation til at lære fremmedsprog, der i højere grad kan se deres orientering i lyset af deres etniske og kulturelle identitet.. Det konkluderes, at såvel etnisk identitet som kultur spiller en væsentlig rolle i udvikling og forandring af de studerendes oplevelse og forståelse af fremmedsprogstilegnelse. Som konsekvens heraf anbefales det, at kontekstuelle faktorer inddrages allerede ved koncipering af nye projekter.

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## Appendix A: Scales and Items Used in the Motivational Factors Questionnaire

**Cultural interest**

1-I like the pop English music, Hollywood film, reading newspapers and magazine and TV programs in English.
2-It is important to learn English in order to learn more about the culture, customs, traditions and art of its speakers.
3-I learn English best when the material is related to my life.
4-learning English will help me to understand better the American or British people and their way of life.
5-When I spend extended time in an English speaking country; I am not interested in being involved in the English speaking culture and their way's of life.
6- I am uncomfortable trying ethnic foods (foods prepared by people from different cultures).
7- I find it difficult to work together with people who have different customs and values.
8- I am not very interested in the values and customs of other cultures
9-My parents encourage me to study English.
10-I must study English to avoid being punished by my parents / relatives.
11-Hardly anybody really cares whether I learn English or not.
12-For people where I live learning English doesn't matter that much.
13-My parents do not consider foreign languages important school subject.

**Attitude towards L2 speakers and English language**

14-I really enjoy the atmosphere of my English classes.
15-I find learning English really interesting.
16-I always look forward to English classes.
17-I would like to have more English lessons at school.
18-I think the time passes very faster while I studying English.
19- It is important to know another language to learn about other people.
20- I like meeting and listening to people who speak English language.
21- Knowing English languages makes me smarter than who know one language.
22- Learning English is a waste of time.
23- The content of my English subject is interesting.
24- Having good English is important in my college.
25- I would rather spend my time on subjects other than English
26- I love learning English.
27- It is of no benefit for me to learn English.
28- When I leave University, I shall give up the study of English entirely.
29-English is not my first choice favorite subject.
30-I don't like to continue learning English outside the classroom.
31-Learning English gives me prestige in my country.
32-learning English is difficult and boring.
33-I spend less time on learning English than on my hobbies.
34- When I use English, I do not feel that I am Kurd/Arab any more.
35- I feel uneasy when I speak in English.
36- I don't have any need to learn English.
37- I hate English.
38- The British and Americans are kind and friendly.
39- To be honest, I really have little interest in my English class.

**Instrumentality**

40- I studying English in order to keep updated and informed of recent news of the world.
41-I expect a higher position (rank), and/ or an increase in my salary as a result of learning English.
42-I have to learn English because without passing the English course I cannot graduate.
43-I have to learn English because I don't want to fail the English course.
44-I have to study English because I don't want to get bad marks in it at University.
45-I have to study English; otherwise, I think I cannot be successful in my future career.
46-studying English is necessary for me because I don't want to get poor score or a fail mark in English proficiency tests (TOEFL, IELTS……).
47- Studying English is important to me because, if I don't have knowledge of English. I'll be considered a weak student.
48- Studying English is important to me because, I would feel ashamed if I got bad grade in English.

**Ideal L2 self**

49-I can imagine myself living abroad and using English effectively for communicating with the locals.
50- I can imagine a situation where I am speaking English with international friends or colleagues.
51-I can imagine myself as someone of my society who is able to speak English.
52-Whenever I think of my future career, I imagine myself using English.
53- I can imagine myself studying in a university where all my courses are taught in English.
54-I can imagine myself writing English e-mails fluently.

**Ought to L2 self**

55-I study English because close friends of mine think it is important.
56-I have to study English, because, if I do not study it, I think my parents will be disappointed with me.
57-I consider learning English important because the people I respect think that I should do it.
58-Studying English is important to me in order to gain the approval of my peers/teacher/family/boss.
59-It will have a negative impact on my life if I don't learn English.
60-Studying English is important to me because an educated person is supposed to be able to speak English.
61-Studying English is important to me because other people will respect me more if I have knowledge of English.

**Integrativeness**

62- I study English to meet and converse with more and varied people.
63- I study English to better understand and appreciate English art and literature.
64- I study English to know the way of life of the English-speaking nations.
65- I study English to keep in touch with foreign friends and acquaintances.
66- I feel hesitant to start friendship with people from other countries.

**Self-Confidence**

67- I am sure I will be able to learn English language.
68- I worry that the other students will laugh at me when I speak English.
69- Learning English language is a difficult task for me.

70- I think I am the type who would feel anxious and ill at ease if I had to speak to someone in English.
71- I always feel that my classmates speak English better than I do.

**Intended learning effort**
72- I am working hard at learning English.
73- When I hear an English song on the radio, I listen carefully and try to understand all the words.
74- I can honestly say that I am really doing my best to learn English.
75- If I could have access to English-speaking TV stations, I would try to watch them often.
76- If English were not taught in school, I would try to go to English classes somewhere else.
77- If my teacher wanted someone to do an extra English assignment, I would certainly volunteer.
78- When it comes to English homework, I work very carefully, making sure I understand everything.
79- After I get my English assignment, I always rewrite them, correcting my mistakes.
80- If I had the opportunity to speak English outside of school, I would do it as much as I can.
81- When I have a problem with understanding something in English class, I immediately ask the teacher help.

## Appendix B: Motivational Factors Questionnaire

Dear Student,

This questionnaire has been designed to explore the English language motivation of undergraduate students at AL-Mustansiriya University in Baghdad-Central Iraq and Sulaymaniyah University in Kurdistan Region-Northern Iraq. The research title is: Ethnic Identity and Culture in Foreign Language Motivation: EFL for Kurdish and Arabic Students in Iraqi Higher Education, which aims to understand your views and beliefs toward English as a foreign language in Iraq. Please note, this is not a test so there are no 'right' or 'wrong' answers and you do not even have to mention your name. Therefore, I hereby ask you to answer the following questions frankly and honestly because only this can guarantee the success of this research. The information you give will be used only for research purpose. Thank you for your assistance and co-operation.

Taha Hammad Ameen Khudhir Agha

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University of Copenhagen
Faculty of Humanity
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Denmark

**Personal information:**

| | | | | |
|---|---|---|---|---|
| College and Department | | | | |
| Grade | | | | |
| Gender | Male | | Female | |

If your answer, for example, is Agree to the following statement, please put (√) in the square below, and so on:

| Statement | Strongly Agree | Agree | Neutral | Disagree | Strongly disagree |
|---|---|---|---|---|---|
| | | √ | | | |

| | Statements | Strongly Agree | Agree | Neutral | Disagree | Strongly disagree |
|---|---|---|---|---|---|---|
| 1 | I like the pop English music, Hollywood film, reading newspapers and magazine and TV programs in English. | | | | | |
| 2 | It is important to learn English in order to learn more about the culture, customs, traditions and art of its speakers. | | | | | |
| 3 | I learn English best when the material is related to my life. | | | | | |
| 4 | learning English will help me to understand better the American or British people and their way of life. | | | | | |
| 5 | When I spend extended time in an English speaking country; I am not interested in being involved in the English speaking culture and their ways of life. | | | | | |
| 6 | I am uncomfortable trying ethnic foods (foods prepared by people from different cultures). | | | | | |
| 7 | I find it difficult to work together with people who have different customs and values. | | | | | |
| 8 | I am not very interested in the values and customs of other cultures | | | | | |
| 9 | My parents encourage me to study English. | | | | | |
| 10 | I must study English to avoid being punished by my parents / relatives. | | | | | |
| 11 | Hardly anybody really cares | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| | whether I learn English or not. | | | | | |
| 12 | For people where I live learning English doesn't matter that much. | | | | | |
| 13 | My parents do not consider foreign languages important school subject. | | | | | |
| 14 | I really enjoy the atmosphere of my English classes. | | | | | |
| 15 | I find learning English really interesting. | | | | | |
| 16 | I always look forward to English classes. | | | | | |
| 17 | I would like to have more English lessons at school. | | | | | |
| 18 | I think the time passes very faster while I studying English. | | | | | |
| 19 | It is important to know another language to learn about other people. | | | | | |
| 20 | I like meeting and listening to people who speak English language. | | | | | |
| 21 | Knowing English languages makes me smarter than who know one language. | | | | | |
| 22 | Learning English is a waste of time. | | | | | |
| 23 | The content of my English subject is interesting. | | | | | |
| 24 | Having good English is important in my college. | | | | | |
| 25 | I would rather spend my time on subjects other than English | | | | | |
| 26 | I love learning English. | | | | | |
| 27 | It is of no benefit for me to learn English. | | | | | |
| 28 | When I leave University, I shall give up the study of English entirely. | | | | | |
| 29 | English is not my first choice favorite subject. | | | | | |
| 30 | I don't like to continue learning English outside the classroom. | | | | | |
| 31 | Learning English gives me prestige in my country. | | | | | |
| 32 | learning English is difficult and boring. | | | | | |
| 33 | I spend less time on learning English than on my hobbies. | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 34 | When I use English, I do not feel that I am Kurd/Arab any more. | | | | | |
| 35 | I feel uneasy when I speak in English. | | | | | |
| 36 | I don't have any need to learn English. | | | | | |
| 37 | I hate English. | | | | | |
| 38 | The British and Americans are kind and friendly. | | | | | |
| 39 | To be honest, I really have little interest in my English class. | | | | | |
| 40 | I studying English in order to keep updated and informed of recent news of the world. | | | | | |
| 41 | I expect a higher position (rank), and/ or an increase in my salary as a result of learning English. | | | | | |
| 42 | I have to learn English because without passing the English course I cannot graduate. | | | | | |
| 43 | I have to learn English because I don't want to fail the English course. | | | | | |
| 44 | I have to study English because I don't want to get bad marks in it at University. | | | | | |
| 45 | I have to study English; otherwise, I think I cannot be successful in my future career. | | | | | |
| 46 | Studying English is necessary for me because I don't want to get poor score or a fail mark in English proficiency tests (TOEFL, IELTS……). | | | | | |
| 47 | Studying English is important to me because, if I don't have knowledge of English. I'll be considered a weak student. | | | | | |
| 48 | Studying English is important to me because, I would feel ashamed if I got bad grade in English. | | | | | |
| 49 | I can imagine myself living abroad and using English effectively for communicating with the locals. | | | | | |
| 50 | I can imagine a situation where I am speaking English with international friends or colleagues. | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 51 | I can imagine myself as someone of my society who is able to speak English. | | | | | |
| 52 | Whenever I think of my future career, I imagine myself using English. | | | | | |
| 53 | I can imagine myself studying in a university where all my courses are taught in English. | | | | | |
| 54 | I can imagine myself writing English e-mails fluently. | | | | | |
| 55 | I study English because close friends of mine think it is important. | | | | | |
| 56 | I have to study English, because, if I do not study it, I think my parents will be disappointed with me. | | | | | |
| 57 | I consider learning English important because the people I respect think that I should do it. | | | | | |
| 58 | Studying English is important to me in order to gain the approval of my peers/teacher/family/boss. | | | | | |
| 59 | It will have a negative impact on my life if I don't learn English. | | | | | |
| 60 | Studying English is important to me because an educated person is supposed to be able to speak English. | | | | | |
| 61 | Studying English is important to me because other people will respect me more if I have knowledge of English. | | | | | |
| 62 | I study English to meet and converse with more and varied people. | | | | | |
| 63 | I study English to better understand and appreciate English art and literature. | | | | | |
| 64 | I study English to know the way of life of the English-speaking nations. | | | | | |
| 65 | I study English to keep in touch with foreign friends and acquaintances. | | | | | |
| 66 | I feel hesitant to start friendship with people from other countries. | | | | | |
| 67 | I am sure I will be able to learn English language. | | | | | |
| 68 | I worry that the other students will laugh at me when I speak English. | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 69 | Learning English language is a difficult task for me. | | | | | |
| 70 | I think I am the type who would feel anxious and ill at ease if I had to speak to someone in English. | | | | | |
| 71 | I always feel that my classmates speak English better than I do. | | | | | |
| 72 | I am working hard at learning English. | | | | | |
| 73 | When I hear an English song on the radio, I listen carefully and try to understand all the words. | | | | | |
| 74 | I can honestly say that I am really doing my best to learn English. | | | | | |
| 75 | If I could have access to English-speaking TV stations, I would try to watch them often. | | | | | |
| 76 | If English were not taught in school, I would try to go to English classes somewhere else. | | | | | |
| 77 | If my teacher wanted someone to do an extra English assignment, I would certainly volunteer. | | | | | |
| 78 | When it comes to English homework, I work very carefully, making sure I understand everything. | | | | | |
| 79 | After I get my English assignment, I always rewrite them, correcting my mistakes. | | | | | |
| 80 | If I had the opportunity to speak English outside of school, I would do it as much as I can. | | | | | |
| 81 | When I have a problem with understanding something in English class, I immediately ask the teacher help. | | | | | |

# Appendix C: The survey's translation into Kurdish

**زانکۆی کۆپنهاگن - دانیمارك**

**فەکلّتی زانستە مرۆییەکان**

## راپرسی

**خوێندکاری خۆشەویست....**

**بواری فێربوونی زمانی ئینگلیزی لەرۆژگاری ئیستاماندا بەگرنگترین بوار دادەنرێت بەهۆی ئەو کرانەوەیەی کە ولّاتمان بەخۆیەوە دەیبینێت بەرەوروووی جیهان, هەر بۆیە من وەکو خوێندکارێکی دکتۆرا کار لەسەر ئەوە دەکەم چۆن بتوانین پرۆسەی فێربوونی ئەم زمانە زیندووە ئاسانتر بکەین ئەویش بە چالاککردنی پالّنەری خوێندکار لەناو پرۆسەی فێربوونی زمانەکەدا لەرێگەی توێژینەوەکەم بۆ بەدەستهێنانی پلەی دکتۆرا لەژێر ناونیشانی (شوناسی نەتەوەیی و کەلتوو لە پرۆسەی دروستبوونی پالّنەر بۆ زمانی بیانی: زمانی ئینگلیزی وەك زمانیکی بیانی لەروانگەی فێرخوازانی کوردو عەرەب لە سێکتەری خوێندنی بالّا لە عیراق) لەسەر پالّنەریان بۆ فێربوونی زمانی ئینگلیزی وەك زمانێکی زیادکراو). هیوادارم ئێوە وەك خوێنداکارانی زانکۆ بتوانن یارمەتیم بدەن لەرێگەی وەلّامدانەوەی برگەکانی ئەم راپرسیە بەدانانی نیشانەی (√) لەبەردەم هەر برگەیەکدا کە پێتان گونجاو بێت.**

**لەگەلّ زانینی ئەوەی کە جێگروەکان بریتین لە**

**(بەتەواوەتی قبولّمە قبولّمە بێلایەنم قبولّم نییە بەتەواوەتی قبولّم نییە)**

**سوپاس بۆ هاوکاریتان**

| | | | | |
|---|---|---|---|---|
| کۆلیج/ بەشی زانستی | | | | |
| تەمەن | | | | |
| قۆناغ | | | | |
| رەگەز | نێر | | مێ | |

**توێژەر**
**تەها حەمەد ئەمین خدر ئاغا**
**خوێندکاری دکتۆرا – دانیمارك**

| بڕگە | بەتەواوەتی قبوڵمە | قبوڵمە | بێلایەنم | قبوڵم نییە | بەتەواوەتی قبوڵم نییە |
|---|---|---|---|---|---|
| 1- ئارەزووی گوێگرتنم لەمۆسیقای پۆپ, فلمی هۆلیود, خوێندنەوەی گۆڤارو رۆژنامەو پرۆگرامی تەلەفزیۆنی بەزمانی ئینگلیزی هەیە. | | | | | |
| 2- بۆ ئەوەی بەئاگابین لەرۆشنبیری و نەریت و کەلتورو ئادابی ئەو گەلانەی کە بەزمانی ئینگلیزی گفتوگۆ دەکەن باشتر وایە زمانی ئینگلزیی فێربین. | | | | | |
| 3- کاتێك پرۆگرام بابەتەکان پەیوەندیدار دەبن بەشێوازی ژیانم باشتر فێری زمانی ئینگلیزی دەبم. | | | | | |
| 4- فێربوونی زمانی ئینگلیزی یارمەتیم دەدات بۆ تێگەیشتن لەچەشنی ژیانی ئەمریکییەکان و بەریتانییەکان. | | | | | |
| 5-کاتێك لەولاتێکدا دەژیم کە بەزمانی ئینگلیزی دەدوێن زۆر گرنگی نادەم بەتێکەڵبون بەکەلتورو شێوازی ژیانیان. | | | | | |
| 6-هەست بەئاسوودەیی ناکەم کاتێك ئەو خواردنانە تاقیدەکەمەوە کە دەگەڕێنەوە بۆ کەلتوری ولاتانی بیانی (ئەو خواردنانەی کە لەلایەن خەڵکانی تر لەولاتانی جیاجیاکان ئامادە دەکرێن). | | | | | |
| 7-کارێکی زەحمەتە کەکار لەگەڵ ئەو خەڵکانە بکەم کە دابونەریت و بەهاکانیان جیاواز بن لەدابونەریت و بەهای کۆمەڵگاکەم. | | | | | |
| 8-زۆر گرنگی نادەم بەنەریت و بەهای کەلتورە جیاوازەکان. | | | | | |
| 9-دایك و باوکم هانم دەدەن بۆ ئەوەی فێری زمانی ئینگلیزی بم. | | | | | |
| 10-دەمەوێت فێری زمانی ئینگلیزی بم بۆ ئەوەی خۆم بەدور بگرم لە گەلیی دایك و باکم و خزمانم. | | | | | |
| 11-هیچ کەسێك گرنگی بەوە نادات کە ئەگەر بێتو فێری زمانی ئینگلیزی بم یان نا. | | | | | |
| 12-ئەو شوێنەی کە من تیایدا دەژیم, فێربوونی زمانی ئینگلیزی بەهەند وەرناگرێت و گرنگی نییە. | | | | | |
| 13-دایك و باوکم فێربوونی زمانی بیانی لەقوتابخانە بەهەند وەرناگرن. | | | | | |
| 14-بەراستی هەست بەخۆشی دەکەم کاتێك کە لەوانەی زمانی ئینگلیزیدا ئامادەبم. | | | | | |
| 15-بۆم دەرکەوت کە فێربوونی زمانی ئینگلیزی بەهایەکەی گرنگی هەیە. | | | | | |
| 16-بەردەوام ئارەزوو دەکەم کە لەوانەکانی زمانی ئینگلیزیدا ئامادەبم. | | | | | |

| بڕگە | بەتەواوەتی قبوڵمە | قبوڵمە | بێلایەنم | قبوڵم نییە | بەتەواوەتی قبوڵم نییە |
|---|---|---|---|---|---|
| 17-ئارەزووی وانەی زیاتر دەکەم لە زمانی ئینگلیزی. | | | | | |
| 18-هەست دەکەم لەکاتی خوێندنی زمانی ئینگلیزیدا کات زۆر بەخێرایی دەڕوات. | | | | | |
| 19-باشتر وایە شارەزا بم لەزمانەکانی تر بۆ ئەوەی فێری شتی زیاتر بم لەخەڵکانی جیاواز. | | | | | |
| 20-ئارەزووی گوێگرتن و قسەکردن دەکەم لەگەڵ ئەو کەسانەی کە زمانی ئینگلیزی زمانی یەکەمیانە (بەریتانی, کەنەدی, ئەمریکی...هتد). | | | | | |
| 21-تواناییم لە زمانی ئینگلیزی وام لێدەکات کە زیرەکتر بم لەکەسانێك کەتەنها یەك زمان دەزانن. | | | | | |
| 22-فێربوونی زمانی ئینگلیزی تەنها کات بەفیڕۆدانە. | | | | | |
| 23-ناوەرۆکی وانەی زمانی ئینگلیزی بەلامەوە گرنگییەکی زۆری هەیە. | | | | | |
| 24-باش بەکارهێنانی زمانی ئینگلیزی بەهایەکی زۆری هەیە لەکۆلیج. | | | | | |
| 25-پێم باشە کەکاتەکانم لەهەموو وانەکانی تر بەسەر بەرم بێجگە لەزمانی ئینگلیزی. | | | | | |
| 26-حەز ئەکەم کەفێری زمانی ئینگلیزی بم. | | | | | |
| 27-هیچ بەرژەوەندییەك نییە لەفێربوونی زمانی ئینگلیزیدا. | | | | | |
| 28-کاتێك کەخوێندنی زانکۆ تەواو ئەکەم, خوێندنی زمانی ئینگلیزی بەتەواوەتی واز لێدێنم. | | | | | |
| 29-زمانی ئینگلیزی بەپلەی یەکەم نایەت لەو بابەتانەی کە بەلامەوە پەسەندن. | | | | | |
| 30-ئارەزوومەند نیم لەبەردەوامبوون بۆ فێربوونی زمانی ئینگلیزی لەدەرەوەی پۆلدا. | | | | | |
| 31-فێربوونی زمانی ئینگلیزی سەنگ و هەیبەتێك ئەداتە وڵاتەکەم. | | | | | |
| 32-فێربوونی زمانی ئینگلیزی قورس و بێزارکەرە. | | | | | |
| 33-کاتێکی کەمتر بەسەر دەبەم بۆ فێربوونی زمانی ئینگلیزی بەبەراورد بەو کاتانەی کە لەئارەزووەکانی ترمدا بەسەری دەبەم | | | | | |

| برگە | بەتەواوەتی قبوڵمە | قبوڵمە | بێلایەنم | قبوڵم نییە | بەتەواوەتی قبوڵم نییە |
|---|---|---|---|---|---|
| 34-کاتێك زمانی ئینگلیزی بەکاردەهێنم هەست ناکەم کە کوردم. | | | | | |
| 35-هەست بەئارامی ناکەم کاتێك کە بەزمانی ئینگلیزی قسە دەکەم. | | | | | |
| 36-هیچ پێویستیم نییە بە فێربوونی زمانی ئینگلیزی. | | | | | |
| 37-من رقم لەزمانی ئینگلیزییە. | | | | | |
| 38-هەست بەئارامی دەکەم کاتێك کە گفتوگۆ لەگەڵ بەریتانی و ئەمریکییەکان دەکەم. | | | | | |
| 39-بۆ ئەوەی راستگۆ بم کەمتر گرنگی دەدەم بۆ ئامادەبوون لە وانەی زمانی ئینگلیزی. | | | | | |
| 40-دەمەوێت زمانی ئینگلیزی فێر بم بۆ ئەوەی بەئاگابم لەهەواڵەکانی رۆژانەو ئەو روداوانەی کە لەجیهاندا روو دەدەن. | | | | | |
| 41-پێشبینی دەکەم کەپلەیەکی کارگێڕی بەرزو موچەیەکی مانگانەی باشم بۆ دەستەبەر بێت ئەگەر بێتو زمانی ئینگلیزی فێربم. | | | | | |
| 42-دەبێت فێری زمانی ئینگلیزی بم چونکە بەبێ دەرچوون لەکۆرسی زمانی ئینگلیزی ناتوانم دەرچم لەزانکۆ. | | | | | |
| 43-دەبێت فێری زمانی ئینگلیزی بم چونکە نامەوێت راسب بم لەخولەکانیدا. | | | | | |
| 44-دەبێت فێری زمانی ئینگلیزی بم بۆ ئەوەی نمرەیەکی نزم نەهێنم لەزانکۆ. | | | | | |
| 45-دەبێت فێری زمانی ئینگلیزی بم, چونکە بەبڕوای من بەبێ فێربوونی ئینگلیزی ناتوانم سەرکەوتوو بم لەپیشەی دوارۆژم. | | | | | |
| 46-خوێندنی زمانی ئینگلیزی پێویستە بۆ من چونکە نامەوێت ئەنجامێکی خراپ یان سەرنەکەوتن بەدەست بێنم لەتاقیکردنەوەکانی توانستی زمانی ئینگلیزی. (TOEFL, IELTS……). | | | | | |
| 47-خوێندنی زمانی ئینگلیزی گرنگە بۆ من, چونکە بەبێ فێربوونی بەخوێندکارێکی لاواز لەقەڵەم دەدرێم. | | | | | |
| 48-خوێندنی بابەتی زمانی ئینگلیزی گرنگە بۆ من, چونکە هەست بەشەرم دەکەم ئەگەر بێتو نمرەیەکی نزم بێنم لەبابەتەکەدا. | | | | | |
| 49-خۆم وادەبینم کە لەدەرەوەی وڵات دەژیم و زمانی ئینگلیزی بەکاردەهێنم بۆ پەیوەندیکردن لەگەڵ خەڵکانی وڵاتەکە. | | | | | |
| 50-هەست بەو کاتە ئەکەم کەزمانی ئینگلزی بەکار دەهێنم لەگەڵ ئەو بیانیانەی هاوڕێمن یان هاوەڵی ئیشمن. | | | | | |

| برگە | بەتەواوەتی قبوڵمە | قبوڵمە | بێلایەنم | قبوڵم نییە | بەتەواوەتی قبوڵم نییە |
|---|---|---|---|---|---|
| 51-خۆم وەك ئەندامێکی کۆمەڵگایەك لەقەڵەم دەدەم کەتوانای بەکارهێنانی زمانی ئینگلیزی هەبێت. | | | | | |
| 52-کاتێك بیر لەپیشەی داهاتووی خۆم دەکەمەوە, خۆم وا دادەنێم کە زمانی ئینگلیزی تیادا بەکاردەهێنم. | | | | | |
| 53- خۆم وا دادەنێم لەزانکۆیەك دەخوێنم و بابەتەکانیشی بەزمانی ئینگلیزی دەخوێنرێن. | | | | | |
| 54-خۆم وا دەبینم کە ئیمەیڵ بەزمانی ئینگلیزی پاراو دەنوسم. | | | | | |
| 55-لەبەر ئەوەی هاوڕێ نزیکەکانم پێیان وایە زمانی ئینگلیزی گرنگە بۆیە منیش دەیخوێنم. | | | | | |
| 56-دەبێت زمانی ئینگلیزی بخوێنم بۆ ئەوەی دایکم و باوکم بێ ئومێد نەکەم. | | | | | |
| 57-فێربوونی زمانی ئینگلیزی بەگرنگی دەزانم چونکە ئەو کەسانەی کەڕێزیان لێ دەگرم بڕوایان بەگرنگییەکەی هەیە. | | | | | |
| 58-خوێندنی زمانی ئینگلیزی گرنگە بۆ ئەوەی متمانەی دەوروبەر بەدەست بێنم (هاوپیشەکانم, مامۆستا, خێزان, سەرۆك). | | | | | |
| 59-ئەگەر بێتو زمانی ئینگلیزی فێر نەبم ئەوا کاریگەرییەکی خراپی لەسەر ژیانم دەبێت. | | | | | |
| 60-خوێندنی زمانی ئینگلیزی گرنگە بەلامەوە چونکە پێویستە کەسی خوێندەوار توانای بەکارهێنانی هەبێت لەقسەکردنیدا. | | | | | |
| 61-خوێندنی زمانی ئینگلیزی گرنگە بۆ من چونکە خەڵکی زیاتر رێزم لێ ئەگرن ئەگەر بێتو زانیاری پێویستم هەبێت لەبارەیەوە. | | | | | |
| 62- زمانی ئینگلیزی ئەخوێنم بۆ ئەوەی لەگەڵ زۆرترین خەڵکانی جیاواز بکەومە گفتوگۆ. | | | | | |
| 63- بۆیە زمانی ئینگلیزی ئەخوێنم بۆ ئەوەی بەشێوەیەکی باشتر تێبگەم و ئەدەب و هونەری ئینگلیزیش بەهەند وەربگرم. | | | | | |
| 64- زمانی ئینگلیزی ئەخوێنم بۆ ئەوەی شێوازی ژیانی ئەو نەتەوانە بزانم کە بەئینگلیزی قسەدەکەن. | | | | | |
| 65- زمانی ئینگلیزی دەخوێنم بۆ ئەوەی لەپەیوەندیدا بم لەگەڵ هاوڕی بیانیەکانم. | | | | | |

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|---|---|---|---|---|---|
| 66- من دودڵم لەبنیادنانی پەیوەندی هاوڕێیەتی لەگەڵ خەڵکانی وڵاتانی تردا. | | | | | |
| 67- من دڵنیام کە توانام هەیە بۆ فێربوونی زمانی ئینگلیزی. | | | | | |
| 68- من دودڵم کاتێك کە بە زمانی ئینگلیزی دەدوێم چونکە خوێندکارەکانی تر گاڵتەم پێ ئەکەن. | | | | | |
| 69- فێربوونی زمانی ئینگلیزی ئەرکێکی گرانە بۆ من. | | | | | |
| 70- پێم وایە من لەو کەسانەم کە دودڵو بەهەڵپەم کاتێك کە ئەکەومە قسەکردن بەزمانی ئینگلیزی لەگەڵ خەڵکانی تردا. | | | | | |
| 71- وا هەست دەکەم کە هاوڕێیانم لەپۆل باشتر لەمن بە زمانی ئینگلیزی قسە دەکەن. | | | | | |
| 72- بەجددی کۆشش دەکەم بۆ ئەوەی فێری زمانی ئینگلیزی بم. | | | | | |
| 73- کاتێك کە گوێ لەگۆرانییەك بەزمانی ئینگلیزی دەگرم زۆر بەوریاییەوە گوێی لێ دەگرم و هەوڵ دەدەم لەوشەکانیشی تێ بگەم. | | | | | |
| 74- بە ئەمانەتەوە رایدەگەینم کە بەراستی هەموو هەوڵێکم دەخەمە گەڕ بۆ ئەوەی فێری زمانی ئینگلیزی بم. | | | | | |
| 75- ئەگەر هەوڵمدا کەناڵە تەلەفزیۆنیەکان بەزمانی ئینگلیزی ببینم ئەوا زۆرترین جار دووبارەی دەکەمەوە. | | | | | |
| 76-ئەگەر بێتو زمانی ئینگلیزیم لەخوێندنگە نەخوێندرێت ئەوا هەوڵ دەدەم لەشوێنێکی تر بیخوێنم. | | | | | |
| 77- ئەگەر ماموّستای زمانی ئینگلیزی داوا لەکەسێك بکات ئەرکی زیاتر لەزمانی ئینگلیزی جێبەجێ بکات ئەوا من یەکەم کەس دەبم کە دەستپێشخەری دەکەم. | | | | | |
| 78- ئەگەر ئەرکی ماڵەوەم هەبوو لەزمانی ئینگلیزی ئەوا زۆر بەجددی هەوڵ دەدەم جێبەجێی بکەم و جەختیش دەکەمەوە کە لێی تێگەیشتووم. | | | | | |
| 79- ئەگەر ئەرکی ماڵەوەم پێ سپێردرا لەزمانی ئینگلیزی ئەوا دووبارە دەینوسمەوەو هەڵەکانیشم راست دەکەمەوە. | | | | | |
| 80- ئەگەر هەڵێکم بۆ ڕەخسا کە زمانی ئینگلیزی لەدەرەوەی قوتابخانە بەکار بهێنم ئەوا بەپێی توانای خۆم هەوڵ دەدەم جێبەجێی بکەم. | | | | | |
| 81- ئەگەر کێشەیەکم هەبوو لەتێگەیشتنی شتێك بەزمانی ئینگلیزی لەناو پۆلدا ئەوا هەوڵ دەدەم پرسیار لەماموّستا بکەم. | | | | | |

## Appendix D: The survey's translation into Arabic

جامعة كوبنهاكن - دانمارك
كلية العلوم الإنسانية

# استبيان

عزيزي الطالب\عزيزتي الطالبة....

ان تعلم اللغة الأنجليزية هي من المجالات المهمة في الوقت الحاضر بسبب الإنفتاح الذي شهدته بلادنا في جميع القطاعات, لذلك و بصفتي طالب دكتوراه ادرس لكي اجعل تعلم هذه اللغة امرا ميسرا عن طريق خلق بيئة تعلمية تكون الدافعية فيها من الأستراتيجيات الأساسية لتدريس هذه اللغة, حيث اقوم بإجراء بحث بعنوان (الهوية القوميّة والثقافة في تكوين الدَّافعيّة للغة الأجنبيّة: متعلموا الكورد والعرب للُّغة الأنجليزية كلغة أجنبيّة في التَّعليم العالي بالعراق). وبصفتكم كطلاب وطالبات في الجامعة وبما انكم في تماس دائم مع هذه اللغة أرجو التفضل بالإجابة على فقرات الإستبيان بدقة وصراحة وذلك بوضع علامة (√) في الحقل الذي ترونه مطابقا بما تشعرون به تجاه استخدام هذه اللغة مع العلم ان البلائل المتبناه هي:

موافق بشدة  موافق  محايد  غير موافق  غير موافق بشدة

| | | | | |
|---|---|---|---|---|
| الكلية/ القسم | | | | |
| سنوات العمر | | | | |
| المرحلة | | | | |
| الجنس | ذكر | | انثى | |

مع تمنياتي لكم بالنجاح

الباحث

طه حمد امين خضر

طالب دكتوراه-دانمارك

| الفقرات | موافق بشدة | موافق | محايد | غير موافق | غير موافق بشدة |
|---|---|---|---|---|---|
| 1-أرغب في الاستماع إلى موسيقى بوب ,مشاهدة أفلام هوليود , قراءة الصحف والمجلات والبرامج التلفزيونية بالإنجليزية. | | | | | |
| 2-أفضل ان اتعلم اللغة الإنجليزية كي اكون على دراية بثقافة متكلميها و عاداتهم و تقاليدهم و آدابهم . | | | | | |
| 3- أتعلم اللغة الإنجليزية بشكل أفضل عندما تكون المواد التعليمية متعلقة بنمط حياتي. | | | | | |
| 4-إن تعلم اللغة الإنجليزية يساعدني على فهم نمط حياة الأمريكيين والبريطانيين. | | | | | |
| 5-عندما أعيش في بلد يتكلمون باللغة الإنكليزية لا اهتم بالانخراط في ثقافتهم وطريقة عيشهم. | | | | | |
| 6-لا أشعر بالارتياح عندما أجرب أطعمة منتمية إلى ثقافات أجنبية(تلك الأطعمة التي أحضرت من قبل أناس في بلدان مختلفة) | | | | | |
| 7-من الصعب علي العمل مع اناس لديهم عادات وقيم تختلف عن عادات وقيم مجتمعي. | | | | | |
| 8- أهتم قليلا بالعادات والقيم في الثقافات المختلفة. | | | | | |
| 9-يشجعني والديّ على تعلم اللغة الإنجليزية. | | | | | |
| 10-ارغب في تعلم اللغة الأنجليزية تجنبا للوم والدي واقاربي. | | | | | |
| 11-لا احد يهتم إذا ما تعلمت اللغة الإنجليزية أم لم أتعلمها. | | | | | |
| 12- ان تعلم اللغة الإنجليزية ليس أمرا ذا أهمية في المكان الذي اعيش فيه. | | | | | |
| 13-إن والدي لا يعتبران تعلم اللغة الأجنبية في المدرسة شيئاً ذا أهمية. | | | | | |
| -14أنا حقا استمتع عندما أكون حاضرا في درس اللغة الإنجليزية. | | | | | |
| 15- إتضح لي ان تعلم اللغة الإنجليزية أمرا ذا أهمية بالغة. | | | | | |
| 16-أرغب دائما في حضور دروس اللغة الإنجليزية. | | | | | |
| 17-أرغب في وجود دروس إضافية أخرى للغة الإنجليزية. | | | | | |
| 18-اشعر أن الوقت يمر بسرعة عندما أدرس اللغة الإنجليزية. | | | | | |
| 19-من المستحسن أن أكون ملما باللغات الأخرى كي أتعلم أشياء أخرى من أناس آخرين. | | | | | |
| 20-أرغب في الاستماع والتحدث مع اللذين تعد اللغة الإنجليزية لديهم اللغة الأولى (الأم). | | | | | |
| 21- إن الإتقاني للغة الإنجليزية يجعلني أذكى من الأشخاص الذين يستعملون لغة واحدة فقط. | | | | | |
| 22-إن تعلم اللغة الإنجليزية مضيعة للوقت فقط. | | | | | |
| 23-إن محتويات دروس اللغة الإنجليزية ذو اهتمام بالغ عندي. | | | | | |

| الفقرات | موافق بشدة | موافق | محايد | غير موافق | غير موافق بشدة |
|---|---|---|---|---|---|
| 24-إن إتقان اللغة الإنجليزية ذو أهمية بالغة في الكلية. | | | | | |
| 25- أفضّلُ أنْ أقْضي وقتَي في جميع الدروس ما عدا اللغة الإنجليزية. | | | | | |
| 26-أحب أن أتعلم اللغة الإنجليزية. | | | | | |
| 27-ليست هناك منفعة لتعلمي اللغة الإنجليزية. | | | | | |
| 28-عندما أتْركُ الجامعةَ، سَأتخلّى عن دراسةَ اللغة الإنجليزية كليّاً. | | | | | |
| 29-اللغة الإنجليزية ليست بالدرجة الأولى من المواضيع المفضلة لدي. | | | | | |
| 30- لا أرغب بالاستمرار في تعلم اللغة الإنجليزية خارج غرفة الصف. | | | | | |
| 31-تعلم اللغة الإنجليزية تمنح هيبة لبلادي. | | | | | |
| 32-تَعَلّم اللغة الإنجليزية صعبٌ ومملٌ. | | | | | |
| 33-أقضي وقتا أقل في تعلم اللغة الإنجليزية مقارنة بالأوقات التي اقضيها لممارسة هواياتي اليومية. | | | | | |
| 34-عند استخدامي للغة الإنجليزية، لا أشْعرُ بِأنّي منتمي الى القومية العربية. | | | | | |
| 35-أشْعرُ بعدم الارتياح عندما أتكلّمُ باللغةِ الإنجليزيةِ. | | | | | |
| 36- ليس عِنْدي أيّة حاجة لتَعَلّم اللغةِ الإنجليزيةِ. | | | | | |
| 37-أنا أكره اللغة الإنجليزية. | | | | | |
| 38- اثناء تحدثي مع شخص بريطاني اوامريكي اشعر بإرتياح. | | | | | |
| 39- كي أكون صادقًا، لديّ اهتمام أقل للحضور في دروس اللغة الإنجليزية. | | | | | |
| 40-أريد أن أتعلم اللغة الإنجليزية لأتابع الإخبار اليومية لكي اكون مطلعا على الأحداث التي تقع في العالم. | | | | | |
| 41-أتوقع أن أحصل على رتبة وظيفية عالية مع زيادة في راتبي الشهري إذا تعلمت اللغة الإنجليزية. | | | | | |
| 42-يجب أن أتعلم اللغة الإنجليزية لأنه بدون النجاح في فصل اللغة الإنجليزية لا يمكنني التخرج من الجامعة. | | | | | |
| 43-يجب أن أتعلم اللغة الإنجليزية لأنني لا أريد أن أرسب في الدورة الإنجليزية اذا التحقت بها. | | | | | |
| 44-يجب أن أتعلم اللغة الإنجليزية كي لا أحصل في الجامعة على درجة متدنية. | | | | | |
| 45-يَجِبُ أنْ اَدْرسَ اللغة الإنجليزية؛ لاعتقادي بأنني لن أنجح في مهنتِي المستقبليةِ. | | | | | |
| 46-دِراسَة اللغة الإنجليزية ضروريةٌ لي لأنني لا أريدُ أن احصل على نتيجة سيّئة أَو أن أفشل في اختبارات الكفاءة في اللغة الإنجليزيةِ (TOEFL, IELTS……). | | | | | |

| الفقرات | موافق بشدة | موافق | محايد | غير موافق | غير موافق بشدة |
|---|---|---|---|---|---|
| 47-دراسة اللغة الإنجليزية مهمة لي ,لأنه من غيرها سأعدُّ طالباً ضعيفاً. | | | | | |
| 48- دراسة مادة اللغة الإنجليزية مهمة لي ,لأنني أشعر بالخجل إذا حصلت على درجة متدنية فيها . | | | | | |
| 49-أتخيل نفسي إنني أعيش في الخارج و استخدم اللغة الإنجليزية عمليا للاتصال مع الناس في ذلك البلد. | | | | | |
| 50-أتصور الموقف الذي استخدم فيه اللغة الإنجليزية مع ألأصدقاء الأجانب او رفاق عملي. | | | | | |
| 51-أتصور نفسي كفرد من مجتمعي قادر على استخدام اللغة الإنجليزية. | | | | | |
| 52-حينما أفكر في مهنتي المستقبلية ,أتصور نفسي ساستخدم فيها اللغة الإنجليزية. | | | | | |
| 53-أتصور نفسي أدرس في الجامعة و المواد الدراسية تدرس باللغة الإنجليزية. | | | | | |
| 54-أتصور نفسي أكتب رسائل الكترونية باللغة الإنجليزية و بطلاقة. | | | | | |
| 55-أدرس اللغة الإنجليزية لأن الأصدقاء المقربين يعتقدون بأنها مهمة . | | | | | |
| 56-يجب أن أدرس اللغة الإنجليزية , حتى لا أخيب أمل والديّ. | | | | | |
| 57-أعتبر تعلم اللغة الإنجليزية مهماً ,لأن الناس الذين احترمهم يعتقدون بأهميتها. | | | | | |
| 58-دراسة اللغة الإنجليزية مهمة لي كي اكسب رضا الآخرين( نظائرِي في العمل / معلّم / عائلة / رئيس). | | | | | |
| 59-ستكون هناك تأثيرات سلبية على حياتي إذا لم أتعلم اللغة الإنجليزية. | | | | | |
| 60-دراسة اللغة الإنجليزية مهمة لي لأن الشخص المتعلم من المفترض أن يكون قادرا على التحدث بها. | | | | | |
| 61دراسة اللغة الإنجليزية مهمة لي لأن الناس سيحترمونني أكثر إذا كنت ذا معرفة باللغة الإنجليزية. | | | | | |
| 62-أتعلم اللغة الإنجليزية للتحدث مع مختلف الناس وأكثرهم. | | | | | |
| 63-أدرس اللغة الإنجليزية كي أفهم بشكل أفضل وأقدر الأدب والفن الإنجليزي. | | | | | |
| 64-أدرس اللغة الإنجليزية كي أكون عارفا بطريقة عيش الأمم التي تتكلم باللغة الإنجليزية. | | | | | |
| 65-أدرس اللغة الإنجليزية للبقاء على اتصال مع أصدقاء أجانب. | | | | | |
| 66-أنا متردد لبدء صداقة مع أناس في بلدان أخرى. | | | | | |
| 67-أنا متأكد انني سأكون قادراً على تعلم اللغة الإنجليزية. | | | | | |
| 68-أنا قلق عندما أتحدث باللغة الإنجليزية لأن الطلاب الآخرين سيسخرون مني. | | | | | |
| 69-تعلم اللغة الإنجليزية أمر صعب بالنسبة لي. | | | | | |

| الفقرات | موافق بشدة | موافق | محايد | غير موافق | غير موافق بشدة |
|---|---|---|---|---|---|
| 70-اعتقد إنني من الأشخاص القلقين و المتلهفين عندما أتحدث مع أشخاص باللغة الإنجليزية. | | | | | |
| 71-أشعر دائما أن زملائي في الصف يتحدثون اللغة الإنجليزية أحسن مني. | | | | | |
| 72-أسعى بجد لتعلم اللغة الإنجليزية. | | | | | |
| 73-عندما استمع إلى أغنية باللغة الإنجليزية استمع إليها بعناية وأحاول فهم كلماتها. | | | | | |
| 74-أصرح بأمانة بأني حقا أبذل ما بوسعي كي أتعلم اللغة الإنجليزية. | | | | | |
| 75-إذا حاولت أن أشاهد القنوات التلفزيونية باللغة الإنجليزية ,سوف أعيد مشاهدتها بكثرة. | | | | | |
| 76-إذا لم أدرس اللغة الإنجليزية في المدرسة سأحاول أن أذهب إلى مكان آخر لأتلقاها. | | | | | |
| 77-إذا أراد معلمي تكليف شخص بواجبات إضافية باللغة الإنجليزية سوف ارشح نفسي. | | | | | |
| 78-عندما يتعلق الأمر بواجب بيتي في درس اللغة الإنجليزية سأعمل بجد لإتمامه ,وأتأكد بأنني فهمته تماما. | | | | | |
| 79-عندما أكلف بواجب في اللغة الإنجليزية أعيد كتابته وأصحح أخطائي. | | | | | |
| 80-إذا كانت لدي الفرصة للتحدث باللغة الإنجليزية خارج المدرسة , سأحاول استخدامها قدر المستطاع. | | | | | |
| 81-إذا كانت لدي مشكلة في فهم شيء باللغة الإنجليزية في الصف , سأسارع بأن أسأل المعلم عنها. | | | | | |

## Appendix E: Statement for Interview Consent

Would you be willing to participate in a second phase of this research involving a short interview about your learning of English?

□Yes □No

If '**Yes**', please write your contact details here:

Contact number (Mobile/ Landline) _____

Email address _____

**Thank you for your cooperation!**

## Appendix F: Participant Information Sheet 1

***Title of the Study***

**Ethnic Identity and Culture in Foreign Language Motivation: EFL for Kurdish and Arabic Students in Iraqi Higher Education**

I invite you to take part in my PhD research project. Before you decide to take part in this research, it is important for you to understand its purpose and some important details. Please read the following details carefully. You may also discuss them with others if you wish so. If you need further information or find anything unclear here, you can ask me or ask my assistant. Take your time to decide whether or not you wish to participate in this study.

Thank you for reading this information.

**Purpose of the Study**

The present study aims to investigate in detail the role of ethnic identity and culture in foreign language motivation, the language learning experience and motivation of a sample of Iraqi undergraduate students. This research is a comparative study between the Arabic student in AL-Mustansiriya University in Baghdad-Central Iraq and Kurdish student in Sulaymaniyah University-Northern Iraq. Based on the need to find a framework that may explain Iraqi students' English language motivations, this study will attempt to analyze 'L2/FL motivational Self System' and its major theoretical proposals in the Iraqi context. In addition, the study also aims to explore the context-specific factors that may impact on English language motivation of a sample of Iraqi undergraduate students from two universities of Central and Northern Iraq.

**Participation in this study**

You have been selected for this study, as you are one of the undergraduate students from the two universities selected for this study. 580 undergraduate students would participate in the first phase (questionnaire survey) of this study. You would be one of them, if you choose to participate. The participants will fill in a questionnaire, which contains simple questions about their English language learning experience and motivation. The questionnaire may take 15 to 30 minutes to complete. The second Phase of this study will include almost 30 minutes interview regarding the students' motivational orientation toward foreign language and their experience in learning English in the Iraqi context. Fifteen students will be selected for this purpose. Both parts of this study are not any kind of academic test. You will not be evaluated for your responses. Therefore, you are free to answer the questions according to your understanding and choice.

**Voluntary participation**

Your participation in this study is entirely voluntary. You are free to decide whether or not to take part. Your refusal to participate in this research will involve no penalty. Even if you choose to participate in this study, you can still withdraw from it at any stage of the research without giving any reason. It will also not involve any penalty.

The study will involve no travelling. The questionnaire will be distributed within your classroom with the permission of you teacher and the university.

**Anonymity and Confidentiality**

Your participation in this study will be kept anonymous and confidential. Your name or any other information about you (by which you may be identified) will not be reported in the write up of this research or in any future publication emerging from this research. Only the fictitious names of the participants will be used in the write up of this research.

Similarly, your answers and opinions collected for the data of this research will also be kept confidential. They will not be disclosed to your teachers and parents or any other person in your surroundings.

**The preservation of Research Data**

In this research, you will be asked to express your opinions and experiences about English language learning in your context. This information will neither evaluate you nor your teachers. With the help of data you provide, I only aim to investigate English language motivation of the undergraduate students of the selected universities from Central and northern Iraq. The data based on your opinions will be saved only for the purpose of my PhD study. However, I would like to assure you again that you will not be identified in any publication emerging from this research even after the completion of my PhD.

**Contact for further information**

If you need any information or further clarification about this 'information sheet', you may contact me through email or telephone with the help of the following addresses:

Email: pgk396@hum.ku.dk
Or taha_hama@yahoo.co.uk

Telephone: 009647701952054

***I thank you for reading this information sheet***

## Appendix G: Participant Information Sheet 2

***Title of the Study***

**Ethnic Identity and Culture in Foreign Language Motivation: EFL for Kurdish and Arabic Students in Iraqi Higher Education**

I invite you to take part in an interview for my PhD research project. Although you have already shown your consent to take part in the interview through 'statement for interview consent' after reading an information sheet but I would once again like to explain you the purpose and some important details of my research before you actually take part in the interview.

Please read the following details carefully. If you need further information or find anything unclear here, you can ask me. Take your time once again to decide whether or not you wish to be interviewed.

Thank you for reading this information.

**Purpose of the Study**

The present study aims to investigate in detail the role of ethnic identity and culture in foreign language motivation, the language learning experience and motivation of a sample of Iraqi undergraduate students. This research is a comparative study between the Arabic student in AL-Mustansiriya University in Baghdad-Central Iraq and Kurdish student in Sulaymaniyah University-Northern Iraq. Based on the need to find a framework that may explain Iraqi students' English language motivations, this study will attempt to analyze 'L2/FL motivational Self System' and its major theoretical proposals in the Iraqi context. In addition, the study also aims to explore the context-specific factors that may impact on English language motivation of a sample of Iraqi undergraduate students from two universities of Central and Northern Iraq.

**Your Participation in the interview**

You have been selected for this study, as you are one of the undergraduate students from the Sulaymaniyah University selected for this study. Almost 580 undergraduate students participated in the first phase (questionnaire survey) of this study. Beside them fifteen students will be interviewed in this second stage of this study. You would be one of them, if you choose to participate. This second Phase will include almost 30 minutes interview regarding your English language experiences and motivational orientations. During the interview, you can share your experiences in a frank manner. It will not be any kind of academic test. You will not be evaluated for your responses. Therefore, you are free to answer the questions according to your understanding and choice.

Please note that it is not necessary for you to take part in this phase of the study. However, if you understand the purpose of this study and wish to participate in the interview, you can show your agreement for this by responding to few simple questions at the 'participant consent form' distributed with this information sheet.

**Voluntary participation**

Your participation in the interview is entirely voluntary. You are free to decide whether or not to take part. Your refusal to participate in the interview phase of this study will involve

no penalty. Even if you had chosen to be interviewed previously, you can still withdraw from it at any stage of the interview without giving any reason. It will also not involve any penalty.

The interview will involve no travelling. The interview will be conducted within your university or any place of your liking/convenience.

**Confidentiality of the Data**

Your participation in the interview will be kept confidential. Your name or any other information about you (by which you may be identified) will not be reported in the write up of this research or in any future publication emerging from this research. Only the fictitious names of the participants will be used in the write up of this research.

Similarly, your answers and opinions will also be kept confidential. They will not be disclosed to your teachers and parents or any other person in your surroundings.

**The preservation of Research Data**

In the interview, you will be asked to express your opinions and experiences about English language learning in your context. This information will neither evaluate you nor your teachers. With the help of data you provide, I only aim to investigate English language motivation of the undergraduate students of the University of Sulaymaniyah from northern Iraq. The data based on your opinions will be saved only for the purpose of my PhD study. However, I would like to assure you again that you will not be identified in any publication emerging from this research even after the completion of my PhD.

**Recording of the interviews**

The audio recording of the interviews will be made so that I may recall your opinions later on for the purpose of this study. Your interview will be transcribed and translated to the English language, and if you like to have a copy of its transcription, it will be sent to you. In this way, you can make sure that your opinions have not been misunderstood or presented wrongly by the researcher. The audio recordings of your interview made during this research will be used only for the data presentation and analysis. No other use will be made of them, and no one outside the project will be allowed access to the original recordings.

**Contact for further information**

If you need any information or further clarification about this study, you may ask me now or contact me through email or telephone with the help of the following addresses:

Email: pgk396@hum.ku.dk
Or taha_hama@yahoo.co.uk

Telephone: 009647701952054

**I thank you for reading this information sheet**

## Appendix H: Interview Guide

### Introduction

-Explaining the purpose of interview - interested in knowing about the experience of students learning English in Iraq..... May I talk to you about your experience...?

-Seeking permission for recording the interview - recording will help me to remember what you say... Every word you say will remain confidential... can speak in Urdu…

-Relaxing the participants before interview - brief discussion about their university/city.

### Views about learning English

How do you feel about learning (or using) English?...how would you describe yourself?

### Future L2/FL Selves (Ideal and Ought-to)

-Where do you see yourselves after your graduation from the university?

-How you imagine yourself speaking English in the future?... with teachers/ boss/ colleagues/friends/family?

-How you think speaking English would be an important aspect of your personality, if your dreams come true in future?... Do you think it will contribute in your success?... in what ways? .... or why not?

-Is it necessary/obligatory for you to learn English?.... please give reasons (Why/ Why not?).... what would happen if you do not learn English?

-What is the opinion of your family/friends people about your learning of English?.... do you feel any pressure to learn English?

-Do you think it is important for you to learn English? .... (Why/Why not?)… advantages of learning English?

-What are the disadvantages you might have to face, if you fail to learn English?

### Attitude to the Speakers of English/Cultural Interest/ Integrativeness

-What do you think about the role of English speaking countries in the world?... Do you like them?.. Would you like to travel to these countries?

-Do you like the people and culture of English speaking countries?... Please comment (Why/Why not?)…would you like to follow/adopt the culture of English speaking countries?

-What is the role of English in the Iraqi society?...do you agree with it?.... how does it affect you/what does English mean to you?